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the PRESIDENT'S column

HE NEW WORLD OMMUNITY

Technically, the time for week-ending by air from Boston to London is here and awaits only the end of the war for its fulfilment, Ralph S. Damon, Vice President and General Manager of American Air Lines, told the members of the Advertising Group of Boston meeting at the Hotel Statler. Mr. Damon predicted that a salesman of the future would say to his wife, "I am going to London, Stockholm, Moscow, Amsterdam and Paris, and I will be home for the Smith party next Saturday night."

[illegible] received from a [illegible] working in the government [illegible] service told of [illegible] which he was [illegible] secrets of which [illegible] but which [illegible] to fly from [illegible] to bomb Tokyo [illegible] non-stop within [illegible] That means that the [illegible] of super planes [illegible] The license [illegible] by the Civic [illegible] Board for over- [illegible] to Europe from [illegible]

If these facilities can be ed for business and war, ink of the opportunities ey open for missions, angelism and the work the ministry. With the sation of hostilities and allied victory vast areas the world will be opened r missionary work and rld evangelism, so that [illegible] eatest challenge of its tory. Never did it have opportunity which it today. That means that ristians should sense ir need of unity, co- ration and united action this new world com- nity. It is true that

Two Prominent Christian Groups Taken Into NAE

At the September meeting of the Board of Administration the application for membership of the Assemblies of God, 226,000 plus members, was favorably acted upon, and this denomination received into full standing in the N. A. E.

Dr. J. Roswell Flower, the General Secretary of the Assemblies, is also a member of the Board of Administration of the N. A. E.

Dr. Flower is a wise, cautious, devout Christian leader.

This denomination will have great influence among the Pentecostal groups. A brief history of the denomination appears in this issue.

The Christian Reformed denomination of Calvinistic background applied for membership in the N. A. E., and was received at the September meeting. This denomination has a vigorous Calvinistic emphasis and numbers some 120,000 in constituency. Of all the Reformed groups in America it adheres most closely to traditional Calvinism.

Dr. Clarence Bouma, professor in Calvin Theological Seminary, and editor of "The Calvin Forum," is also a member of the Board of Administration of the N. A. E.

An official editorial from "The Banner," the Christian Reformed paper, appears in this issue as well as a brief history of the church.

Detroit Leaders Organize For NAE

While it is difficult in the life of our busy city to attract large crowds to religious gatherings, which are not related to the immediate life of the Church, the Regional Rally for the Detroit District provided three very helpful conferences for many Detroit pastors as well as those areas some fifty miles distant from that city. Dr. J. Elwin Wright and Mr. Kenneth Keyes made a fine team and brought enlightenment and help to a fine group of evangelical pastors in our city on Friday, eptember 24. Many denominations were represented and some fifteen or twenty pastors participated in these gatherings.

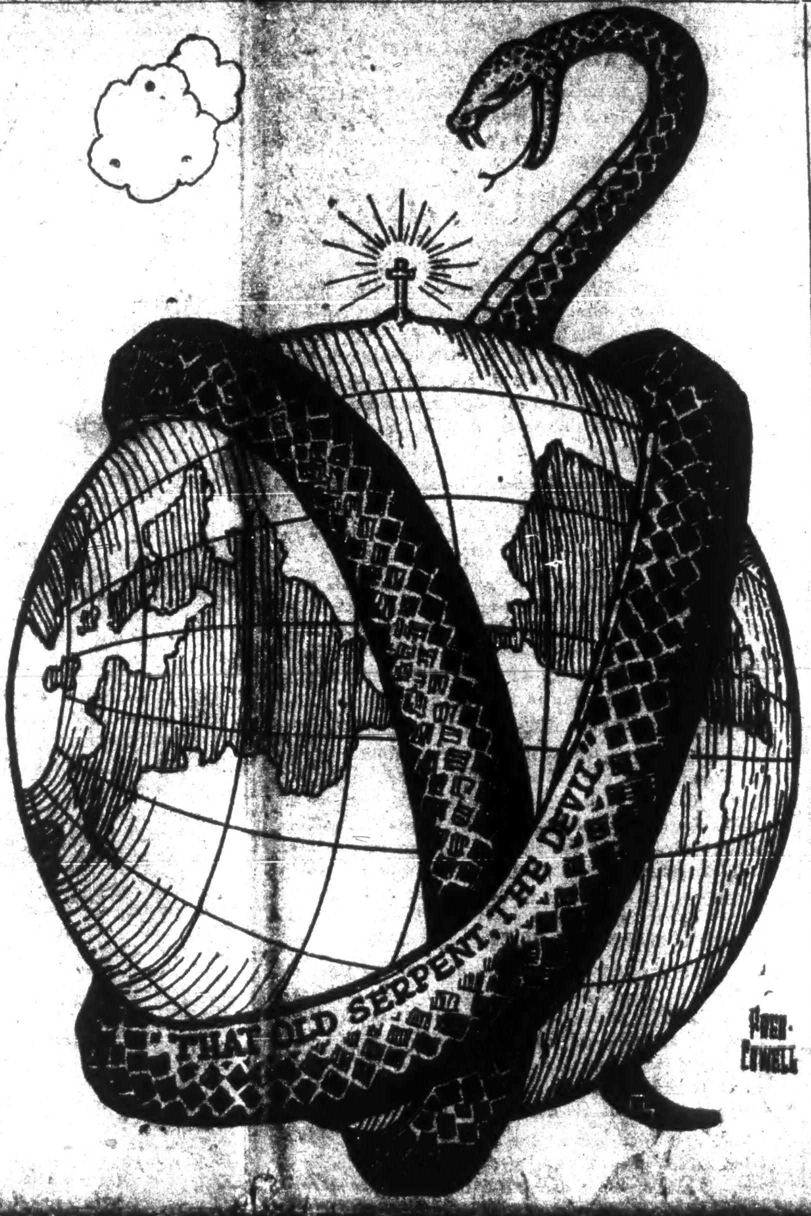
"We hope to enlarge our local committee in order to do a more effective work in the future. We have a fine group of Evangelical pastors and Churches in the city and we believe that many of them will be affiliated with the National Association as a result of the recent conference.

Dr. Maier Talks To 22,000 at Coliseum

CHICAGO—Dr. Walter A. Maier of St. Louis, nationally known radio preacher on the Lutheran Hour thrilled an audience of 22,000 at the Coliseum here yesterday with his soul-stirring message. His audience was one of the largest ever to assemble in an indoor auditorium in this city. He warned against the false optimism of those who predict a world without war, want or bondage. "Neither Scripture, experience nor political strategy offers any support for this cruel delusion," said Dr. Maier. He made a convincing appeal for a return to God and the religion of the Bible.

Rev. Clyde Taylor Directs Worcester Open Forum

WORCESTER, Mass. — A United Evangelical Action Rally [illegible]


THAT OLD SERPENT, THE DEVIL

CHIEF OBJECT OF HIS HATRED

Because "It is the Power of God unto Salvation"

Business Men's Group Plans

Washington Office Was Dedicated On Sept. 13

WASHINGTON, D. C.—On September 13th the local Washington committee of N. A. E. held several meetings which centered around the dedication of the new Washington office.

Drs. Ockenga and Wright came to Washington for the dedication, both speaking at a luncheon for ministers and at an evening meeting for the public at the Centennial Baptist Church. Homer Rodeheaver led the song service and wide interest was manifested in the work of the Association.

The Washington office is located at 1422 F Street, N. W. in the Kellogg Building, Room 325. The Kellogg Building is only a few hundred yards from the United States Treasury, and is in the most central part of Washington. We rejoice in this splendid location which was made available at a very small rental.

The Washington Committee practically underwrote the cost of the furnishings of the office at the meeting. Several churches from the State of Washington have underwritten the rental for the first year. The general cost to the N. A. E. will be the support of a director and an office secretary.

At present we will combine various responsibilities in this new director. He will be the mediator between those missions who with the assistance of the N. A. E. and the Government, assisting to secure permits, visas, [illegible] denominations represent[illegible] the N. A. E., also per[illegible] such other services in referenc[illegible]

Dr. Devine Holds Special Services

MINNEAPOLIS—Dr. Robert James Devine of Lansing, Michigan, is conducting a series of services through the autumn months in churches of this area. His weekly appointments include Minnehala Baptist Church Sunday nights, Broadway Covenant Church Monday nights, Covenant Tabernacle Church Tuesday nights, House of Faith Presbyterian Church Wednesday nights, Stewart Memorial Presbyterian Church Thursday nights, Trinity Independent Church Friday nights. These services are under the auspices of the Minnesota Child Evangelism Fellowship.

Dr. Devine is doing much to arouse the country to the sense of the danger which our children face through lack of proper spiritual training.

Presbytery Deplores Sabbath Violations

PITTSBURGH, Pa.—(RNS)—A resolution deploring an increasing tendency to stage parades, sports and shows on Sunday in this city for "worthy, commendable, and patriotic causes" was adopted here by the Presbytery of Pittsburgh.

Introduced by Dr. Clarence E. Macartney of the First Presbyterian Church, the resolution said: "The Christian Sabbath has play[illegible] up the character of our na[illegible]tion. It is one of the pillars of that Christian civilization for which the nation is now contending on the field of battle."

Clergymen Urged To Be

sation of hostilities and allied victory vast areas the world will be opened r missionary work and rld evangelism, so that [illegible] atest challenge of its tory. Never did it have opportunity which it today. That means that ristians should sense ir need of unity, co-eration and united action this new world com-nity. It is true that h unity is spiritually a lity in Christ, but too en it is not experienced our limited minds. The e has come when we st think in world terms well as in national terms.

ZEALAND AND N. A. E.

e same mail came a letter New Zealand from Dr. N. Skinner, pastor of Emmanu-Congregational Church in erston North. He refers ding of our movement and s leaving of the English ener "The Faith for the s Campaign" at the same He goes on to say, "My aroused because it many Evangelicals Zealand that as the s dominate the Na-l Council of Churches here the Interdenomination-l Council that the ti when the Evan-elicals in order to viewpoint to the and also to the Gov-ill have to take I should, there-obliged if you e information on owing points:

1. What led up to the mation of your As-ation?
2. How did you enlist sympathy of the various rches?
3. How will the Associa-function?
4. What is the basis of resentation?
5. How many churches joined the Association how many people do represent?
6. How many Congre-onal Churches support Association, and to t extent is our denom-ion evangelical, spiritu-nd fundamental in the es?
7. Is Congregationalism e force and increasing,

RESIDENT, Page 6, Col. 1)

pastors in our city on Friday, September 24. Many denomina-[illegible]

[illegible] committee in order to do a more effective work in the future. We have a fine group of Evangelical pastors and Churches in the city and we believe that many of them will be affiliated with the National Association as a result of the recent conference.

Gathering Of NAE To Be Held Nov 15 In Philadelphia

The Eastern Pennsylvania Regional Committee of the N. A. E. has planned an informal meeting of ministers on the afternoon of November 15th which will be addressed by Dr. Ockenga, president of the Association.

A dinner for pastors and lay people interested in the movement will follow. The evening hour will consist of an open meeting to which the people in the entire Eastern Pennsylvania area will be invited.

The purpose of this meeting is to build the foundation of a strong and permanent organization in the Philadelphia area. A large number of Presbyterian churches are cooperating.

Dr. W. E. Jordan, pastor of the Calvin Presbyterian Church is chairman and Rev. Melvin M. Forney, pastor of the Third Baptist Church is secretary.

Montana Pastors Plan NAE Work

LIVINGSTON, Mont.—Three church sessions and a banquet at the Murray Hotel were included in the agenda.

In the absence of Dr. B. J. Heetderks of Bozeman, the state secretary, Rev. Leonard Palmer of Great Falls presided. A nominating committee, representative of several denominations, was elected to bring nominations for a permanent state committee. The First Church of the Nazarene was host to the conference.

The conference party of speakers which is touring the west was present. This included Dr. R. E. Day, Mr. K. S. Keyes and Dr. J. E. Wright.

Many Montana pastors are enthusiastically entering into the plans for developing the work of the National Association in this area.

[illegible] said Dr. Maier. He made a convincing appeal for a return to God and the religion of the Bible.

Rev. Clyde Taylor Directs Worcester Open Forum

WORCESTER, Mass. — A United Evangelical Action Rally in the interest of the National Association of Evangelicals was conducted in this city last night under the auspices of the Conservative Christian Fellowship of Central Massachusetts. Mr. Calvin B. Barker, Secretary of the Fellowship, was chairman of the committee on arrangements. At the afternoon meeting in the Belmont Street Baptist Church an open forum was conducted with pastors and laymen of many denominations in attendance. Rev. Clyde W. Taylor of the Central Baptist Church, Quincy directed the forum. The evening session was held at the Second Advent Christian Church, of which Rev. John H. Crouse is the pastor. At this meeting Mr. Taylor was the principal speaker. He gave reports of the Constitutional Convention held in Chicago last spring and the progress of the Association up to the present time. Others who took part in the evening session were Rev. Ivar Sellevaag, pastor of Court St. Christian Church, Portsmouth, N. H. and a member of the Advisory Council of the N. A. E., Rev. Herman Spinney of the Pleasant St. Baptist Church, Mr. Crouse and Mr. Barker. A feature of this meeting was the showing of motion pictures of the convention at Chicago.

Adopt Plans For No. Dakota Work

JAMESTOWN, N. D.—A regional conference of the National Association of Evangelicals was held here today. Some delegates came two hundred miles to attend. A permanent committee is being organized which will be representative of every section of North Dakota. Dr. Richard Ellsworth Day, Mr. Kenneth S. Keyes and Dr. J. Elwin Wright were the speakers. Rev. E. P. Fosmark, of the First Baptist Church of Jamestown, will convene the committee soon for the purpose of adopting plans for work in the state.

CHIEF OBJECT OF HIS HATRED

Because "It is the Power of God unto Salvation"

Business Men's Group Plans NAE Branch In Cincinnati

Cincinnati, O., Oct. 1.—Fifty prominent ministers and laymen, limited to one layman from each church, and representing twenty-five local churches from eight denominations, met in the Gibson Hotel here last evening to hear Field Secretary J. Elwin Wright of Boston and Executive Committee man Kenneth S. Keyes of Miami present the history and program of the National Association of Evangelicals. Following their presentations, those present voted unanimously and enthusiastically to launch a local association. A committee of two representatives from each denomination was instructed to meet and make arrangements.

James DeForest Murch, Editorial Secretary of the Standard Publishing Company, a national religious publishing house in Cincinnati, was instrumental in calling the meeting. He had attended the Chicago meeting last May and was eager to see a local association. When he learned that Dr. Wright and Mr. Keyes were to be in Cincinnati, he called together a representative group of ministers whom he knew to be sound in the faith, and planned for the larger meeting on September 30, to greet the visitors.

Mr. Murch presided, introducing the visitors. Field Secretary Wright spoke first, after which he conducted an open forum, answering numerous questions. Mr. Keyes then made a brief address, showing the great need for combined action and suggesting in a practical way how it may be accomplished.

It was then moved by J. Enos Windsor of the Columbia Methodist Church, and seconded by Wm. R. Allen of the First Federated church, that the group go on record as favoring a permanent local organization. The motion was carried unanimously, without discussion. Richard Karsen of the Christian Reformed group then made a motion, seconded by Ray C. Dotson of the Wesley Chapel Methodist church, that a temporary committee, consisting of two representatives of each denomination, one from the Ohio and the other from the Kentucky side of the Ohio river, to survey the field and work out ways and means to set up a permanent organization. This motion was also carried unanimously and enthusiastically.

Guy P. Leavitt, of the Church of Christ (sometimes known as the Christian Church or Disciples of Christ), was instructed to act as convenor of the next meeting. He has announced it will be held on Monday, Oct. 18.

The Christian Business Men's organization, with two delegates present at the September 30 meeting, promises to enter whole-heartedly into the plans for a local Cincinnati Association, as does the local camp of the Gideons.

Dr. Wesley Huber Heads Conference Held In Boston

Enthusiastic support to the evangelistic conference idea has been gained through the executive leadership of Dr. Wesley G. Huber, Executive Secretary of the Evangelistic Association of New England. Dr. Huber was loaned to the Inter-church conference by the Evangelistic Association to lead this work.

Personal invitations were sent to 3,000 ministers in New England with the offer of entertainment for the conference. Emphasis was placed upon the morning ministerial meetings for the purpose of self-examination, revaluation of goals and methods, and intercessory prayer for an outpouring of the Holy Spirit. Dr. Harry J. Hager led these morning meetings, and conducted an afternoon Bible conference. Evangelistic services were held simultaneously by Dr. Bob Jones, Sr. at the noon hour and at the evening hour. A youth campaign was conducted by Rev. Bronwen Clifford.

All services were held at the Park Street Church. Radio broadcasts were turned over to the committee and wide cooperation was given. Detailed organization was not neglected by the inter-church committee.

We are glad to note that the idea which was discussed in the work-study group on evangelism at Chicago is being taken up by this inter-denominational group in Boston. We urge local N. A. E. committees everywhere to stimulate such inter-church evangelistic movements.

DR. WESLEY G. HUBER

[illegible] pillars of that Christian civilization for which the nation is now contending on the field of battle."

Clergymen Urged To Be More Active In Government

KANSAS CITY, Mo.—(RNS)—Clergymen and church workers must take a more direct part in the business of government if they hope to bring about improvement in law-enforcement and welfare activities, it was declared here by Missouri's Attorney General Roy McKittrick in addressing the Kansas City Ministerial Alliance.

McKittrick suggested that church groups cooperate in maintaining representatives at the state capital to promote improvements in liquor laws and other statutes.

[illegible] the N. A. E. also, performing such other services in reference to soldiers centers and war work which normally would come through such an office.

The third responsibility will deal with Christian education, for the director of this office will cooperate with the Committee on Education in reference to educational surveys, information and projects which the Committee has undertaken.

Prayer is requested for divine blessing upon this new director and his work. The Washington office was dedicated with a prayer meeting, participated in by many who were present, and it is believed that the work will continue under the blessing and power of the Holy Spirit.

MOODY MEMORIAL CHURCH VOTES TO JOIN THE N. A. E.

MOODY CHURCH, CHICAGO

CHICAGO—The Executive Committee of the Moody Memorial Church voted unanimously to apply for membership in the National Association of Evangelicals at a recent meeting. This action breaks a precedent of eighty years during which the church has never had an affiliation with any outside organization. Dr. Harry A. Ironside, its pastor, stated the feeling of his church that the present crisis in the church throughout the world made cooperation through such a united front as the N. A. E. provides, a desirable and necessary thing to avoid regimentation and restriction of the gospel.

The Moody Church has a membership of 4500.

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NATIONAL ASSOCIATION OF EVANGELICALS—STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons: Father, Son, and Holy Spirit.
3. We believe in the deity of Christ, in His virgin birth, in His sinless life, in His miracles, in His viracious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in Christ.

THE ONLY GOSPEL FOR A DYING WORLD

In the prayer which our Lord prayed just before He went to the cross one of the greatest desires of His Heart was for those who have come to believe in Him, that we "may all be one even as thou Father are in me and I in Thee that they also may be in us." And He gave us the [illegible] for this desire as He continues "that the world [illegible] that Thou didst send me". Twice over He [illegible] desire showing how tremendously vital and [illegible] is.

[illegible] prayer has been answered. It is unthinkable [illegible] not have been. He Who said to us, "Ask [illegible] receive," would certainly not have His own [illegible] answered.

[illegible] Day of Pentecost the answer came and those

talist" is God's Word to men and the Salvation of the Cross is the only Gospel for a dying world.

Saying this individually and singly will never convince the world, but if we can voice it unitedly on the radio and in great evangelistic endeavors we can convince it. Then our Lord's prayer will be fully answered and the purpose behind it will be fully achieved.

—T. ROLAND PHILIPS

WEEK-DAY RELIGIOUS EDUCATION

Undoubtedly stimulated by a growing knowledge of the gravity of our youth problem, the movement for religious instruction for our school children is sweeping across the country.

Several plans have been legalized by statute and others are in operation in certain areas by common consent. The most general system is the one originally adopted at Gary, Indiana, many years ago under which the children are excused for one period each week to go to the appointed places for such instruction. Jews are taught by their rabbis, Catholics by their priests. The inevitable has happened to the Protestant children. The local federations or councils of churches have stepped forward with the claim that they represent Protestantism and have announced that they will take care of the education of this group.

In instances where the federations or councils do not include modernists (and these instances are very exceptional) there is no immediate problem which requires concern or action of a divisive nature.

In all other situations there must be immediate steps taken to safeguard the children of evangelicals (and others so far as possible) from the evil effect of religious teaching which will undermine faith. The evangelicals of any community who sit complacently by and allow apostate leadership to control the religious education of all the Protestant children will not be guiltless.

Modernism commenced its successful infiltration into the churches by way of the colleges and seminaries. Now it plans to make its disastrous work complete by sowing the seeds of unbelief in the hearts of innocent children throughout the nation. Do not be deceived. Religious education on released time from the public schools may be one of the greatest means of evangelism for the coming generation or it may be the most destructive to faith that could be imagined.

If there is religious education on released time the questions of the origin of the race, the deity of Christ, the infallibility, authenticity and authority of the Bible cannot be avoided. If the teaching of Protestant children is left to leadership selected by the average federation or council of churches the effect will be disastrous to faith to a degree not possible by any other means.

Here is a field calling for immediate and adequate action on the part of every local committee of N. A. E. This is a matter which cannot be dealt with successfully in any other way than by the united effort of all who believe the Book.

The evangelicals of the nation have a responsibility to impress the boards of education with the fact that so-called Protestantism is divided into two entirely and irrevocably diverse groups, more irreconcilably separated in doctrine and faith than are the other recognized

Roving Reporter . . .

His innumerable friends all over America will rejoice in the recovery of Dr. John Bunyan Smith of the First Baptist Church of San Diego. After weeks of sojourn in the Valley of the Shadow and months of convalescence, this stalwart of the faith is back in his pulpit and resuming his full schedule of work. This is, indeed, an answer to united prayer throughout the nation.

Mr. Rollin Severance, president of the Severance Tool Company, which has plants in several cities is demonstrating how an industry may gear into Christian service. Twenty minutes, on company time, are devoted to reading the scripture, songs, prayer and a gospel message. Attendance of all employees is required. Many in the organization are active Christians, engaging in service for Christ when off duty. Morale in the plants is high. Mr. Severance is active in the Gideons, the local Christian Business Men's Committee in Saginaw and interested in N. A. E.

There is an apparently well-founded rumor that Mutual will discontinue all religious broadcasting excepting that which is on sustaining time. Should this be true it will mean "finis" for all gospel network programs until such time as evangelicals attain sufficient strength and solidarity to wage a successful fight for recognition of their right to sustaining time.

Mr. Clyde Dennis, moving spirit and director of the Good News Publishing has given the whole country a demonstration of the possibilities of the more effective use of tracts. Starting from scratch only a few years ago he has developed the most important tract distributing organization in the United States. In August his company reached an all time high of over 5,000,000 tracts. One of the latest and most effective is the story of an officer's conversion entitled "A Lieutenant's Miraculous Escape from Death." The sale of this passed the million mark several weeks ago. The office is located at 322 W. Washington Street, Chicago.

Rev. William H. Nagel is liable to show up anywhere on the face of the globe. He made a two year tour of eighteen countries recently for the purpose of studying conditions at first hand. He is now using the knowledge obtained in arousing Christians to greater missionary effort. We were reminded of his effective ministry, particularly among young people, when we saw him advertised for services in Indiana.

The Victory Service Men's Center, in the heart of the Chicago Loop, is one of the best demonstrations we have seen of what an energetic and consecrated group of Christian Business Men can do to propagate the gospel. Mr. Frank Sheriff is the chairman of the local committee. The Victory Center is a bee-hive of activity. Many service men are being led to Christ every week.

Rev. Torrey Johnson is one of the most aggressive pastors of the Chicago area. He has a schedule of services and broadcasts that would wear out three ordinary men, but he always comes up smiling. His latest responsibility is a series of shop meetings and broadcasts in Kenosha, Wis. These are sponsored by local manufacturers. The opening of the series was Sept. 27. Early reports indicate great spiritual blessing is attending the effort.

Dr. John W. Bradbury was one of the absentees at the recent meeting of the Board of Administration in Chicago. He did, however, arrive just after adjournment. An important denominational meeting had detained him in New York. We detected a look of determination on his face which may have carried over from the New York meeting. Of course, we haven't the slightest idea what happened there but I venture the guess that something [illegible]

"I HAD FAINTED UNLESS I HAD BELIEVED"

By DR. CLARENCE MACARTNEY

Leader in Presbyterian Church U. S. A., Former Mode
of General Assembly, author of more than 30 book
pastor of the influential First Presbyterian Church,
Pittsburgh, member of NAE Advisory Committee

Psa. 27:13 "I had fainted unless I had believed."

A town in England had been bombed one moo **night by the Germans. When** workers were clea **away the debris they found on top** of a heap of rub **a sailor's Prayer Book, open at** the 27th Psalm, w **the verse marked: "I had fainted** unless I had belie **to see the goodness of the Lord** in the land of t **living." The incident was widely** commented upon **Great Britain, for it seemed to many** that the verse no **there in the open Prayer Book,** found amid the r **of the town, was the secret of** Great Britain's mag **cent endurance during the worst** days of her trial. T **victory was won, not by battleships** and tanks and ri **and armed men alone, but by faith** in God. Unless t **had believed to see the goodness** of the Lord in t **land of the living, unless they had** believed in a **future for their country, they had** fainted with d

The 27th Psalm is one of the splendid, tonic, tr **like Psalms of the Bible. How often** I have read it **the side of those who were beginning** to faint. It o **with a grand overture of confidence** and triumph. "T **Lord is my light and my salvation.** Whom shall I f [illegible] for those who have come to believe in Him, that we may all be one even as thou Father are in me and I in Thee that they also may be in us." And He gave us the [illegible] for this desire as He continues "that the world [illegible] that Thou didst send me". Twice over He [illegible] desire showing how tremendously vital and [illegible] is.

[illegible] prayer has been answered. It is unthinkable [illegible] not have been. He Who said to us, "Ask [illegible] receive," would certainly not have His own [illegible] answered.

[illegible] Day of Pentecost the answer came and those who believed on His Name were united in the mystical body which is His church. And every believer since has been baptized by the Spirit into that body, so that "we are members one of another"—commanded "to keep the unity of the Spirit in the bonds of peace."

But now while this is a fact never to be forgotten, it has not been wrought out sufficiently into manifestation and evidence. We sing that great hymn—"We are not divided, all one body we." That is essentially true, but it does not appear to be true to the people of the world. To them we seem to be a scattered lot of believers, sometimes even, in selfish competition one with the other.

There have been efforts made to bring these scattered groups together, but they seem not to have succeeded. Certainly they have not succeeded in so far as many evangelicals are concerned. On the one hand we cannot whole-heartedly cooperate with those who have not theological or doctrinal emphasis and thus compromise the unique glory of our Lord. And on the other hand, we cannot cooperate with those whose methods give no promise to us of ultimate success. Thus a great many of us remain "rugged individualists," and that ought not to be. It is to bring these together in cooperation that the National Association of Evangelicals was formed.

I think it is quite true, as has been said, that there are not three groups in America—Catholic, Protestants and Jews—but there are four. All Protestants cannot be grouped together. The Christian Century is quite right when it says in its editorial of January 31, 1924—

> "Two worlds have clashed—the world of tradition and the world of modernism. There is a clash here as pronounced and as grim as that between Christianity and Confucianism. Amiable words cannot hide the difference. "Blest be the tie that binds" can be sung and the Te Deum said but it cannot bind these two worlds together. The God of the Fundamentalist is one God; the God of the Modernist is another. The Christ of the Fundamentalist is one Christ; the Christ of the Modernist is another. The Bible of the Fundamentalist is one Bible; the Bible of the Modernist is another. The Church, the kingdom, the salvation, the consummation of all things—these are one thing to the Fundamentalist, and another thing to the Modernist. Which God is the Christian God, which Christ is the Christian Christ, which Bible, which Church, which Kingdom, which salvation, which consummation are Christian the future alone will tell. But the issue is clear, and the inherent incompatibility of these two worlds has passed the state of mutual toleration."

Let us face the fact that these two worlds are incompatible and let us build an Association of those who are united in their belief that the "Bible of the Fundamen-

ration or council of churches the effect will be disastrous to faith to a degree not possible by any other means.

Here is a field calling for immediate and adequate action on the part of every local committee of N. A. E. This is a matter which cannot be dealt with successfully in any other way than by the united effort of all [illegible] believe the Book.

The evangelicals of the nation have a responsibility to impress the boards of education with the fact that so-called Protestantism is divided into two entirely and irrevocably diverse groups, more irreconcilably separated in doctrine and faith than are the other recognized groups—Catholics and Jews.

These boards must and will recognize the right of united evangelicals to establish in these communities their own system of Christian instruction for the benefit of their constituencies.

The time for action is NOW. Every community in which there is not already a local committee of N. A. E. should immediately take steps to establish one. Every individual church not in membership in N. A. E. should apply and swell the great army of those who are raising up a testimony for the truth.

Our headquarters is prepared to supply printed material, advice or special speakers to all who apply for assistance in forming local committees.

men, but he always comes up smiling. His latest responsibility is a series of shop meetings and broadcasts in Kenosha, Wis. These are sponsored by local manufacturers. The opening of the series was Sept. 27. Early reports indicate great spiritual blessing is attending the effort.

Dr. John W. Bradbury was one of the absentees at the recent meeting of the Board of Administration in Chicago. He did, however, arrive just after adjournment. An important denominational meeting had detained him in New York. We detected a look of determination on his face which may have carried over from the New York meeting. Of course, we haven't the slightest idea what happened there but I venture the guess that something of vast importance is stirring in Northern Baptist circles.

Everywhere we go we hear complimentary things about the published report of the Constitutional Convention in Chicago which was printed under the title, "United We Stand." Credit for the workmanship should go to the Free Methodist Press at Winona Lake, Indiana, which did a most excellent job. Its next publication for us will appear shortly but the details are still sub rosa.

If the article on Boys and Sex, which appeared in the September 27 issue of TIME reveals an accurate cross section of the moral situation among our children and young people we may well be startled and horrified. Anyone reading it must be convinced that we are well on the road to moral collapse. Unless immediate steps are taken to correct this evil our nation is surely doomed. The only answer is a return to faith in the Book and repentance for our national and personal backsliding.

A Pattern For Preaching

By LOUIS F. JORDAN,
Attorney at Law,
Waynesboro, Virginia

An Associated Press dispatch from Massanetta Springs, Virginia, mecca of many religious gatherings, credits Dr. Harold J. Ockenga, of the Park Street Congregational Church, Boston, with some highly interesting observations on why the old-line denominations are at a standstill, or, are losing members, and highlighted his remarks, which were spoken to ministers at the School of Pastors, by declaring: "We have substituted oratory, ethics, morality, organization for a passionate love of Christ and for the gospel preached under the power of the Holy Spirit. Only the Holy Spirit can do God's work. If the masses are out of the church it is time for us ministers to go to the masses, not wait for them to come to us."

In what Dr. Ockenga had to tell the ministers at this important Massanetta Springs Bible conference, it is apparent that the Boston preacher laid down a definite pattern or plan for present day preaching by the protestant clergy of our country. In what he said is to be found a decided rebuke to those members of his profession who dwell on the doctrine of works as a prerequisite to gaining the greatest rewards in the Eternal life to follow our exodus from the present world. Also, Dr. Ockenga placed well within his pattern for preaching the too little observed principle that belief in Christ, as the Son of the living God, brings salvation to us all. At least, this is a fair construction of what the Boston divine must have had in mind when he said: "This is the time when any sinner may be accepted of God if he will come through Christ. We do not know how long this era will continue, but it is here now. The time is later than we think. Therefore, let us see that Christ is accepted by the people in order that they may be acceptable to God." It is refreshing, in this day of mediocre preaching, to have a member of the Protestant faith stand up and speak his mind. We, of the laity, are growing weary of what the Boston cleric terms, and rightly so, "oratory, morality, organization," as substitutes for "a passionate love of Christ."

Strange to say that several days before the Massanetta address, related briefly in part here, as the basis, at least, for a modern pattern for preaching, the writer asked his young daughter, who is deeply interested in all things religious, to find out when attending some of the meetings of her young people's groups, just what is the function of the minister—what should be the bounds of his preaching—how far he should go, if any distance, in making remarks that might be taken as personal by members of his congregation; how far, if at all, the preacher should deal in a discussion of worldly matters where a discussion of the Scriptures is so far away from what he is saying as to make the so-called sermon little more than the outburst of a cheap pamphleteer crying out for more organization, more ethics, more work. Wherein one may find Christ in the great mass of words uttered every Sunday from the American pulpit is difficult to understand. Strange, indeed, that a wonderful discussion of what this writer had in mind, in speaking to his daughter, should be found in the Associated Press dispatch of this able and fearless Boston divine.

It is of importance to bear in mind, as the words of Dr. Ockenga are analyzed, that he was speaking, not to laymen, but to ministers of the Gospel. "Unless the minister preaches understandingly," he said, "the annointing of the Holy Spirit, whom he knows by regeneration and Pentecostal experience, he should not be in the ministry. Protestantism today is plagued with an unregenerate ministry. This is not said in criticism, but in acknowledgment of our weakness." Continuing, the minister remarked that, "The secret of Christ's power and effectiveness while on earth was the enduement of the Holy Spirit given to Him without measure by the Father. Without the Spirit of the Lord there can be no holy living, successful teaching, fruitful preaching, effective praying and true soul winning by the individual minister."

The address made in Virginia by the well known minister of Boston's large Park Street Congregational Church, should go a long way in making the ministry take account of its present day preaching and guide that ministry into a better way of interpreting the Gospel rather than dealing so heavily in moral preachment which has little of Christ in it and much that can be classed as sharp discussion of world affairs, sharp enlargement of the petty foibles of human nature and the practice indulged by many of handling chastisement and violent abuse to the point that the lay public is driven from, rather than drawn to, the

(See PREACHING—Page 6, Col 2)

[illegible] of Great Britain's cent endurance during the worst days of her trial victory was won, not by battleships and tanks and and armed men alone, but by faith in God. Unless had believed to see the goodness of the Lord in land of the living, unless they had believed in a future for their country, they had fainted with

The 27th Psalm is one of the splendid, tonic, like Psalms of the Bible. How often I have read the side of those who were beginning to faint. It with a grand overture of confidence and triumph, Lord is my light and my salvation. Whom shall I The Lord is the strength of my life. Of whom be afraid?" The one who speaks has been in trouble, but has won a great victory. His enemies bled and fell when they came against him. Though host should encamp against him, and wars should against him, he says he will not fear. In the time trouble he knows that God will hide him in the of His tabernacle, and his head shall be lifted up his enemies.

But suddenly, in the midst of the Psalm there a change. The note of exultation becomes a minor of depression. The doxology changes to pathetic plication. It is like when a cloud on a clear, bright suddenly covers the face of the sun. Now it is not his triumph and his confidence that he speaks. of that he beeseches God not to put him away in anger hide His face from him. "Leave me not, neither for me, O God of my Salvation. Deliver me not over to will of mine enemies." But in the midst of his dis he recalls how God had delivered him in the past. had fainted unless I had believed to see the goodness the Lord in the land of the living." And that means he would faint now amid all his swelling troubles he had the same confidence. Then the Psalm comes a close with a noble soliloquy in which he talks to soul and bids his soul wait upon the Lord and be of courage, and "He shall strengthen thine heart."

"I had fainted unless I had believed." Here we a striking expression of the sustaining and streng ing power of faith. If the secret of England's en ance, when so many of her citizens were being slain her towns reduced to rubble, was faith in God, so amid the bombings of life, the secret of our endu and our victory is faith in God. The two parts of Psalm are so dissimilar, the first triumphant and lant part, and the second anxious and trembling supplicating part, that some have concluded that must be two psalms here in one. But there is no of such an assumption. In this respect the Psa true to life, for life has its lights and shadows, its tain peaks and its valleys, its crests of the wave trough, its summer and its winter.

1. FAINTING IN LIFE AND THE CAUSES OF

The Bible has a great deal to say about what it of as "fainting." Here experience is the best of tionaries, for all know what it is to faint in Indeed, there is much in life which is of a nat make us faint. If we had nothing but our strength which to rely, we would faint. When the Bible spe fainting, how true it is to life!

One of the causes of fainting is adversity and trial longed sickness, when the whole head is faint and whole heart sick, is of a nature to make man When Job was overwhelmed by his multiplied tro he did not curse God and die, as Satan claimed he

(See SERMON—Page 6, Cols. 3-4-5-6)

17,000,000 Children In United States Have Never Been To Sunday School

he Voice of Freedom

The Church's voice is the oice of freedom. It is the voice freedom from sin and free om from God's wrath over sin. ithout the Church's voice of eedom from spiritual slavery, ithout its proclamation of re mption through the blood of sus Christ, all efforts toward eedom—by the dauntless Fil ericans in the foxholes of taan,—the intrepid defenders Corregidor,—the courageous rines on Guadalcanal and in jungle-fastnesses of New inea — the brave lads who ught in the fog-bound Aleu ns,—the heroic boys who bled Tunisia and Sicily, will, in the analysis, be abortive and imately fail in bringing free m to the world.

Can there be true freedom en millions are enslaved by ? Can there be real freedom en waves of juvenile delin ency are flooding over erica and the world? Can erica be free, really free, so g as 17,000,000 children have so much as started with the habet of Christian education attending a Sunday School?

e Church and 17,000,000

A bewildering spectacle nts the Church of America. a country oftentimes glibly ken of as "Christian," where rches dot the landscape in y direction, we are told that 000,000 children have been ied even the advantages of a day School training. 17,- 000 children in the United es have never been to a day School. 17,000,000. ly a staggering figure. er did you ever sit down ponder that? Try and digest let [illegible] in review before mind as an army on the ch—NOT for God and ountry. 17,000,000 rep nts about 1-8 of our total ulation. The population of mall nations in the world not exceed that figure. much larger must that grow before the church oused? To what degree juvenile delinquency prog ion we become concern- How much beyond $28,500 nute must America's crime dvance before we wake up? re is a problem. Who will ach it? Who will stir the h to rouse herself to reach hand of salvation to this everywhere. For a post-war world peace, a peace in which freedom's note is dominant, a peace in which freedom reigns a peace which will bring the assurance that our heroes on Bataan, on Corregidor, on Guadalcanal, in New Guinea and Tunisia and Sicily and Italy shall not have died in vain, the Church must with unabated vigor preach the Gospel to every creature. The Church must with intensified determination win souls for Christ. The Church must with an increasingly firm resolve prosecute the eternal will of the risen, reigning, and freedom-bringing Christ to evangelize the nations. The Church must bring to the sin-smitten and sin-sorrowing souls of men everywhere God's voice of eternal freedom from the ravages of sin through the sacrifices of Him who bled and died on Calvary.

While our forces are battling in "blood and sweat and tears" on the far-flung battlefields of the world to bring freedom to an enslaved world—we, who remain at home, must prepare for their military victory and the restoration of a God-pleasing peace by taking an active interest in all programs of evangelism.

American Lutheran Publicity Bureau

At a Board of Directors meeting of the American Lutheran Publicity Bureau (whose offices are at 1819 Broadway, New York), a meeting in which the Spirit of God manifested itself noticeably, the Christian men assembled gave earnest thought to this question, "What about the 17,000,000?" That question gained momentum until it haunted them. In that June meeting it was resolved to launch an all-out, nationwide endeavor to reach the 17,000,000 with the Gospel of Jesus Christ. These 17,000,000 must become the burden of the church. The directors of the Bureau realized that the Sunday School is a far cry from the ideal as regards Christian education. The fact is, however, that the Sunday School is the agency known to the American public, the one agency into which children can be brought for their primary knowledge of God. The Sunday School must become a means to an end, namely, to make the beginning in the program of Christian education.

Wheaton College Has 513 In Its Freshman Class

Wheaton College, Wheaton, Ill., has received another record freshman class. This year there are 513 freshmen, 381 of which are women and 132 men. Some of the men are expecting to be called to the Armed Forces within the next two months, but they plan to pursue their college course as long as possible.

Total enrollment has reached over 1100 to which must be added the Army contingent of 250 men who are sharing campus facilities.

Illinois again has the largest representation with 237 students. Michigan sent 86, and Pennsylvania, New York, and New Jersey follow with 80, 66 and 62 respectively. Only three States are not represented. In addition there are enrollees from Hawaii, Alaska, Africa, Bermuda, Canada, Chile, China, Costa Rica, India, Iran, Mexico, and Sweden.

wide campaign to enroll millions of children throughout the country in the Sunday Schools of America.

"It is readily apparent that these young criminals of America have almost a total disregard for the fundamental principles of religion and morality.

"With the war placing a serious strain upon our democratic society it is more imperative now than ever before that our boys and girls receive in their formative years instruction in the principles of religion and right-living. It is for this reason I feel the campaign of the American Lutheran Publicity Bureau is a splendid gesture in behalf of American youth and all who participate can take pride in the knowledge that they are helping prepare a stronger nation of tomorrow."

Your Part

The American Lutheran

Citadels of the Faith

Dwight L. Moody went to Chicago in the year 1856, at the age of 19. Two years later, in the fall of 1858, he started a Sunday School in a vacant saloon building. These quarters were quickly outgrown, after which the mayor of Chicago granted the use of North Market Hall. The growth of the North Market Hall work soon revealed the necessity of having a larger building to house not only the Sunday School (increased to 1,000 and upward), but also the preaching services. Moody began his pulpit "talks," as he called them, to the parents of his Sunday School children in a vacant saloon building. The destruction of the Illinois Street Church in the Great Chicago Fire of 1871 made necessary the erection of the North Side Tabernacle, which was used as a center of Gospel testimony for about two years. Built almost in the midst of the smoldering embers of the great Chicago fire, this building characterized the earnest purpose of Moody in snatching souls as brands from the burning. The temporary structure gave way, however, to the Chicago Avenue Church, the first story of which was erected in 1873. This building was made possible because thousands of Sunday School children contributed their pennies to purchase bricks to be used in its construction. Later on, the upper stories were added through funds received from the sale of Moody and Sankey hymnals over in London, England.

For years the Chicago Avenue building was the home of the Moody Church, although the name "Moody" was not used until after the death of the evangelist. When the growth of both institutions made it imperative, the Chicago Avenue Church was sold to the Moody Bible Institute (founded by D. L. Moody in 1886). While distinctively separate organizations the Church and the Institute have developed together under the blessing of God and have maintained the sweetest Christian fellowship through the years.

A second temporary tabernacle in its history was erected by the Moody Church on North Avenue between Clark and La Salle Streets, in the year 1915. Here great crowds gathered to its evangelistic ministry and the work both at the home base and

DR. HARRY IRONSIDE

Station WAIT. A branch Sunday School in a very needy community is a recent addition to the many other phases of home missionary work regularly engaged in by the members of the Moody Church.

Through the active ministry of its present pastor, Dr H. A. Ironside, Bible teaching of the highest order constantly emanates from this center to all parts of the United States and from time to time to other countries of the world. Dr. Ironside's book ministry has been specially blessed of God to the conversion and upbuilding of multitudes.

The Moody Church office, located at 1609 North La Salle Street, Chicago 14, is a bee-hive of industry from Monday to Saturday of each week. The Moody Church News, the official publication, provides a close link of fellowship between members at home and abroad, especially with the great foreign missionary family.

The Moody Memorial Church was voted into membership of the National Association of Evangelicals at the last meeting of the Board of Administration.

Says Negroes Will Look To Church For Leadership In Post War-World

CLEVELAND, O.—(RNS)—"Post-war adjustment will find thousands of young Negroes uprooted from their native soil, living in new places, seeking new affiliations, ready and anxious for the spiritual leadership which the Church can offer," declared Dr. Harold L. Trigg, Negro educator, to the

Christian Reformed Church Founded In Western Michigan By Immigrants

The origin of the Christian Reformed Church dates from the early settlement of a large group of Holland extraction and of the Reformed faith which settled as immigrants under the leadership of their Dutch pastors in the forests of Western Michigan in the upper forties and the lower fifties of the previous century.

Dr. Van Raalte Was Early Leader

This group of people had been subjected to persecution in Holland by the authorities of the state church and had initiated a secession in the Netherlands in 1834. When they left for America in 1846 and 1847 they were still subjected to persecution, and those who came to America's hospitable shores desired to have perfect freedom to develop as a Dutch Church of Reformed Faith in the new land of their adoption. In 1849, under the leadership of Dr. Van Raalte, this group of churches joined the Reformed Church of America, which had been in existence in the East since the days of the founding of New Netherland (New York). Soon reports from this Eastern church about declension in doctrine, worship, discipline, and life so disturbed many of these immigrants that they decided to return to their former independence. The majority, together with their leader, Van Raalte, refused to join this movement, and remain to this day the western branch of the Reformed Church in America. The minority group that desired a greater loyalty to the historic Reformed Faith and life organized into what today is known as the Christian Reformed Church. The date of the birth of this virile orthodox church is hence 1857.

Dutch Language Now Little Used

In the period from 1857 to 1880 it enjoyed large accessions both from the Reformed Church in America (which tolerated and even defended lodge membership among its members, to which the Christian Reformed Church took sharp exception) and from the large Dutch immigration which came to American shores in the 80s and 90s as well as in the opening decades of the pres-

states as Michigan, Illinois, Iowa, New Jersey and California.

Conducts Large Missionary Program

Missions among non-Christians are carried on in three fields, viz., among the American Indians (Navaho and Zuni) in New Mexico, in China (temporarily disorganized by the war), and in Nigeria. Home Missions are pursued vigorously throughout the land and many new churches are added to the denomination from such activity from year to year. Christian Missions among Hebrews are carried forward in well-organized institutional form in such centers as Paterson, N. J., and Chicago. Evangelization is carried on by most of the local churches in some form or other, and well-organized missions for this purpose are found in such centers as Grand Rapids, Chicago, Muskegon, Holland, Hammond, and many others.

Seminary and College Founded in 1876

The denomination maintains a strong Seminary and College at Grand Rapids, Michigan. This institution was founded on a modest scale in 1876, but has today grown to a Theological Faculty of six full time professors and a College Faculty numbering over twenty-five. The Seminary offers both the regular three year course and a graduate course leading to the Master of Theology degree. Professor Louis Berkhof, well-known author of "Systematic Theology" is President of the institution.

Also located at Grand Rapids, where a large percentage of Christian Reformed membership may be found, is the denominational Publishing House, which issues some of the official publications of the denomination, its Sunday School papers, and two denominational weeklies, the stronger of which has a circulation of some 22,000 today, going into almost every Christian Reformed home and yielding both financial and spiritual dividends. The name of this weekly is "The Banner." Its editor is the Rev. Henry J. Kuiper. Another magazine, a monthly, known in many orthodox circles of our country, is "The Calvin Forum." This is not a denominational magazine, but its editors are members of the Calvin College and Seminary Faculties

education in the home, in the church, and in the school. Catechetical (or doctrinal) classes are systematically organized and held for all the youth of the church throughout the eight or nine months of the church season of activity. Private Christian schools of primary and secondary grade are maintained, not by the church as such, but by most of the members of these churches as a protest against the secularizing influence of the public school. These private Christian Schools are in no sense parochial, being neither organized nor controlled by the churches, but by groups of Christian parents who band together voluntarily for this purpose and elect their own school board. Christians of any and all denominations who believe in the verities of the Biblical orthodox faith are welcomed and urged to send their children to these schools. Some of these schools (of which there are seven in Grand Rapids alone) have an enrollment of 700 and more pupils, and the educational standards are of the highest, often outranking the public schools.

No Modernism Tolerated

There is no Modernism in the Christian Reformed Church. The theological teaching, as well as the teaching in all educational and church institutions, is thoroughly orthodox, true to the Scriptures, and in harmony with the Calvinistic Confessions. Great emphasis is placed upon Christian nurture, upon the significance of a covenant training for the youth of the church, upon indoctrination in the truths of the Gospel, upon church discipline, and faithful attendance upon divine worship. The attendance upon divine worship is in many cases the envy of nearby churches of other denominations.

Not In Sympathy With Federal Council

The Christian Reformed Church has no sympathy with the principles of the Federal Council of the Churches of Christ in America, as may readily be surmised. Being thoroughly evangelical in the Biblical sense of the word, loyal to the Reformed heritage, it is at the same time averse to all narrow-exclusivism and believes in letting its light shine to be a tion The population of small nations in the world not exceed that figure. —much larger must that grow before the church oused? To what degree juvenile delinquency prog- etore we become concern- How much beyond $28,500 ute must America's crime vance before we wake up? e is a problem. Who will ach it? Who will stir the to rouse herself to reach e hand of salvation to this underprivileged group? will stir the church to stem wing paganism of Amer- outh? Is there any dif- e between the heaven in a n land and a heathen in ca? Surely, we can expect interest to emanate from umanistic church with its rfeit Jesus, a man of love otherhood, without the ss of God, without the e hatred of sin, without oss! Surely not the mod- c church now seeing its all right" philosophy on the decline—and d

lling Facts

ording to a recent com- ation received at the can Lutheran Publicity u in New York, headquar- for the national Sunday l Campaign, J. Edgar er, Chief of the F. B. I., hat arrests of girls under ne increased 55.7 per over the 1941 figure. ution and commercial- among minor girls sed 64.8 per cent, while arrested for other sex of- increased 104.7 per cent. ses of 39.9 per cent and per cent were registered the year for drunkenness disorderly conduct, re-

g to the F. B. I. during the year young nder twenty-one arrested ault increased 17.1 per hite youths under twenty- ted for rape increased per cent; disorderly con- per cent; and drunk- 30.3 per cent. ime costs the American ers $28,500 a minute; 000 an hour."

hurch's Voice reedom

out the Church's voice of m through Christ echoing echoing over the length readth of America ,and ld, our armed forces can h the military victory but will fail to bring real m to enslaved peoples

17,000,000 must become the burden of the church. The directors of the Bureau realized that the Sunday School is a far cry from the ideal as regards Christian education. The fact is, however, that the Sunday School is the agency known to the American public, the one agency into which children can be brought for their primary knowledge of God. The Sunday School must become a means to an end, namely, to make the beginning in the program of Christian education. We must start with "A" and advance through the alphabet of Christian education until we finally reach "Z." Once a child is enrolled in the Sunday School it becomes the burden of that church, the burden of that pastor, the burden of that committee on Christian Education to keep God in that child's education. The primary objective of this endeavor is to bring a great many of this 17,000,000, as many as God gives us Grace to reach, into direct contact with the Christian Church to reach their unregenerated hearts with the only God-appointed means of salvation, the Gospel of Jesus Christ.

President Roosevelt's Endorsement

Much encouragement and impetus has already been given this missionary cause by the quick and sincere response of many leaders in government, in church; and in education who have been asked to support this epochal effort. President Franklin D. Roosevelt when notified of the undertaking at once sent along in brief but most succinct words his whole-hearted endorsement. Wrote the President:

"THE WHITE HOUSE
WASHINGTON
July 15, 1943

Dear Mr. Brustat:

I wish we might have in this country a general revival of religion—a rededication of the American people, heart and soul, to spiritual things. To this end I wish that every American child might be enrolled in a Sunday School.

Very sincerely yours,
Franklin D. Roosevelt

Reverend A. W. Brustat
American Lutheran Magazine, 1819 Broadway, at Columbus Circle New York, N. Y.

J. Edgar Hoover

"I want to take this opportunity," says the F. B. I. Chief, "to comment concerning the nation- now than ever before that our boys and girls receive in their formative years instruction in the principles of religion and right-living. It is for this reason I feel the campaign of the American Lutheran Publicity Bureau is a splendid gesture in behalf of American youth and all who participate can take pride in the knowledge that they are helping prepare a stronger nation of tomorrow."

Your Part

The American Lutheran Publicity Bureau fervently hopes that all Bible churches will join this crusade to touch the hearts of the 17,000,000 with the Gospel of Jesus Christ. Talk about post-war planning! Here is God's own plan, the divine plan to make known to boys and girls who are sinful that the blood of Jesus Christ cleanses us from all sin, that faith in Christ sets human lives apart from the world to live henceforth to the glory of God and the redemption of their fellowmen. Surely, only a church so steeped in the same indifference that cursed the church of Laodicea, a church that is not moved by the Call of the unsaved, would remain unmoved by this challenge. It calls the church to arouse herself again to a great passion for souls. It calls the church of today to gather in those 17,000,000 for the greater church of tomorrow. It cries out aloud to the church —Evangelize or perish!

To execute this campaign successfully the local congregation must do its part in its own community. To this end the September and October issues of the American Lutheran, the monthly periodical of the American Lutheran Publicity Bureau, are dedicated mainly to this soul-winning objective. In these issues a workable plan is outlined for the local churches' use in their respective communities. Every dignified publicity agency that can possibly be put to use will be harnessed. The radio, highway posters, poster stamps, newspaper writeups, paid newspaper advertisements, window displays, bus and car cards, tracts, house-to-house circulars, all will have a share in this cause. All these publicity helps are available to churches interested in the campaign.

Material taken from reports sent out for release by August F. Bobzin, president, American Lutheran Publicity Bureau August W. Brustat, chairman, Child Evangelism Campaign, American Lutheran Publicity Bureau.

L. Moody in 1886). While distinctively separate organizations the Church and the Institute have developed together under the blessing of God and have maintained the sweetest Christian fellowship through the years.

A second temporary tabernacle in its history was erected by the Moody Church on North Avenue between Clark and La Salle Streets, in the year 1915. Here great crowds gathered to its evangelistic ministry and the work both at the home base and in foreign mission fields was greatly built up.

In 1924 and '25 the present Moody Memorial Church and Sunday School building was erected and dedicated to the furtherance of the Gospel. The structure cost approximately one million dollars and stands on a site valued at a half-million. God has signally set His seal of approval upon the entire building program in that the new auditorium with its 4040 individual seats has been crowded beyond capacity on many occasions during the past years.

The Moody Church has 108 foreign missionaries. Seventy-two are supported outright through an annual budget. For many years one of the home missionary enterprises was the Moody Italian Mission, now the Elm La Salle Bible Church, located at 1134 North La Salle Street. Through this witness many who have been converted have gone forth to establish other centers of Italian Gospel testimony in other places throughout the United States. One of the most aggressive soul-winning agencies of the Moody Church is the Tract League, workers of which visit the hospitals, jails, missions and street corners of the city preaching the Gospel, which is the power of God unto salvation.

A sketch of a remarkable historic past would be sadly lacking if it did not develop into a glorious present, with bright prospects for the future. Thousands continue to attend the regular Sunday morning and evening preaching services. The Sunday School, with an enrollment of 2,000, enjoys an average attendance of 1,500. The Sunday morning services are broadcast each week over Radio

tion

Says Negroes Will Look To Church For Leadership In Post War-World

CLEVELAND, O.—(RNS) —"Post-war adjustment will find thousands of young Negroes uprooted from their native soil, living in new places, seeking new affiliations, ready and anxious for the spiritual leadership which the Church can offer," declared Dr. Harold L. Trigg, Negro educator, to the General Convention of the Episcopal Church, meeting here.

The Negro layman, said Dr. Trigg, looks to the Church for "at least as much opportunity to participate in policy forming and supervisory activities for ourselves as secular organizations permit."

Nearly seven million of the thirteen million Negroes in the U. S. have no church affiliations, he stated.

The prevailing American practice of paying the Negro from ten to fifty per cent less for the same quality and quantity of work paid to other men, he indicated, must be abandoned if Negro churches are to become self-supporting.

Dr. Trigg is president of the Elizabeth City State Teachers' College, Elizabeth, N. C.

Negro Appointed To State Church Council Staff

HARTFORD, Conn.—(RNS) — Appointment of a Negro to serve as a permanent, full-time member of the staff of the Connecticut Council of Churches was authorized here at a meeting of the Council's executive committee. The appointment, it is believed, will represent the first instance in which a Negro has been named to a state church council staff.

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Dutch Language Now Little Used

In the period from 1857 to 1880 it enjoyed large accessions both from the Reformed Church in America (which tolerated and even defended lodge membership among its members, to which the Christian Reformed Church took sharp exception) and from the large Dutch immigration which came to American shores in the 80s and 90s as well as in the opening decades of the present century. The Christian Reformed Church was until recent decades a Dutch church, using the Dutch language in its public worship, having its spiritual roots in the revived Reformed Churches in the Netherlands, and leaning heavily upon this mother church for spiritual guidance and stimulus. Since the first world war the process of Americanization has been going on apace, and today the Dutch language is only used by way of exception in certain services and in certain localities.

As to numbers, this Church began in 1857 with 1 class (presbytery), 4 churches, 2 ministers, 250 communicants, and 750 total membership. Today there are 19 classes, 306 churches, 285 ministers, 70,000 communicants, and over 126,000 total membership. Its membership is found chiefly in such denominational weeklies, the stronger of which has a circulation of some 22,000 today, going into almost every Christian Reformed home and yielding both financial and spiritual dividends. The name of this weekly is "The Banner." Its editor is the Rev. Henry J. Kuiper. Another magazine, a monthly, known in many orthodox circles of our country, is "The Calvin Forum." This is not a denominational magazine, but its editors are members of the Calvin College and Seminary Faculties. Dr. Clarence Bouma, member of the Board of Administration of the N. A. E., is its editor. He is professor of Ethics and Apologetics at Calvin Seminary.

Believes In Vital Doctrinal Preaching

The Christian Reformed Church is a vigorous church, thoroughly loyal to the great varieties of the Christian Faith. It recognizes as its ultimate standard only the Word of God, and as its subordinate standards the Heidelberg Catechism, the Netherland (Belgic) Confession, and the Canons of Dort. It is genuinely Calvinistic in its creed and God-centered in its emphasis. It believes wholeheartedly in vital doctrinal preaching of the great truths of the Bible and the Christian Faith. It stresses Christian

Not In Sympathy With Federal Council

The Christian Reformed Church has no sympathy with the principles of the Federal Council of the Churches of Christ in America, as may readily be surmised. Being thoroughly evangelical in the Biblical sense of the word, loyal to the Reformed heritage, it is at the same time averse to all narrow exclusivism and believes in letting its light shine to be a blessing and derive a blessing from fellowship with all groups and churches that are true to the Gospel of grace, of sin, and redemption through our Lord and Savior, Jesus Christ. Hence, when the National Association of Evangelicals appeared on the scene of American church life, the Synod of the Church, without any opposition, unanimously decided to join the Association.

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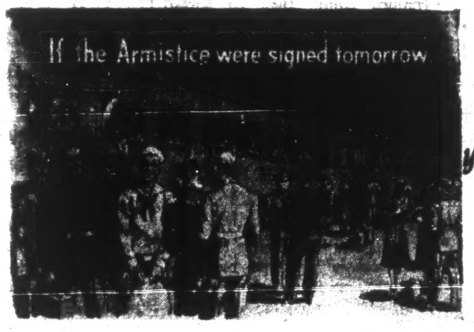
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Keep America Singing

Youth Column

By C. Stacey Woods

INTER-VARSITY AND THE CHURCH

"I'm about through with inter-denominational organizations, especially those fly-by-night young people's movements," an evangelical minister said to me the other day. "Some young fellow gets an idea. It goes over well in his town. He probably does a good work. And then this youth leader gets a vision or a call to a nation-wide organization or even to something of international proportions. He prevails upon some well known preachers to lend their names. With some high-powered promotion stressing the interdenominational aspect of his work he is soon barnstorming the country. He expects every church to stop its program for his, to allow him to break into the regular Fall work, to sponsor and to support him. Some of the most active members of the young people's society are infected with his enthusiasm when he speaks to them."

"When this 'wave of the future' has spent itself what is left? Some of the church young people have had their church ties weakened, their energy dissipated. They have become dissatisfied with their home church and are often lost to it. Then once in a while one of these youth leaders finds the going too difficult so he gets a call to the pastorate. He is without proper training, but he sets up an independent church taking with him some of the best people from three or four neighboring churches—and all in the name of an interdenominational youth movement."

CHURCHES STRENGTHENED BY I. V. C. F.

I was very glad to be able to assure this minister friend that so far this had not been the record of the Inter-Varsity Christian Fellowship; that in the twenty years of its history I did not know of one instance of that sort of thing. But, I knew personally many instances where churches had been strengthened as a result of this special ministry among university students. There are quite a number in the ministry today who, humanly speaking, would never have heard nor responded to this call had it not been for Inter-

crated students in an Inter-Varsity chapter steadies many a freshman. He meets upper classmen who like himself are away from home, yet who have won the battle of their own spiritual lives and are now winning others to Christ. Often he is taken to a spiritual church by these upperclassmen, and he finds a place there for temporary Christian service.

IS LINKED WITH OTHER CHRISTIANS IN PRAYER

Then he is linked with other Christians in daily prayer meetings, in the study of the Word of God, in all individual and concerted effort to reach other students with the gospel. This all results in his being kept, in his being strengthened and built up in Christ. Jesus Christ is a living reality to him and so he meets the assault of skepticism and infidelity with the shield of faith, reinforced with a sound apologetic and a clearly understood doctrinal position, but more than that, with the warm pulsating life of a vital Christian experience.

The president of a Canadian college said to me several years ago, "I always tell my students as they enter college, 'You may be argued out of many ideas and theories but you can never be argued out of the reality of a true spiritual experience'."

HAS LED MANY INTO MINISTRY

Perhaps the greatest service the Inter-Varsity Christian Fellowship has to the Church of Jesus Christ is in a growing number of men in Canada and the United States who have gone into the ministry partly as the result of this student work. In some cases these young men were converted in Inter-Varsity meetings; as students they yielded themselves to Christ and went on to seminary. At other times the Inter-Varsity chapter has been the place where they have surrendered their lives for Christian service. With other young ministers the Fellowship had a smaller but an important part in keeping alive, through the spiritually bleak days of university, that earlier resolve for Christian service. As I travel from campus to campus, nothing gives me greater joy than to visit young men in seminary or in the pastorate and to realize

A Spiritual Revival Brought The General Council Of The Assemblies Of God Into Existence

The General Council of the Assemblies of God came into existence as the result of a spiritual revival which began early in the twentieth century and which spread in a short time to all quarters of the world.

Intense hunger for the presence of God, evidenced by earnest prayer meetings among groups of Christians in many churches, marked the closing years of the nineteenth century. Then revivals began breaking out in wholly unrelated groups in the United States of America and in Europe. These revivals were characterized by intense evangelistic fervor, crowded prayer meetings, emphasis upon spiritual gifts and operations. Missionary zeal also ran high, founded on a profound conviction of the imminent return of the Lord Jesus and the responsibility of Holy Spirit baptized Christians obeying the last command of their Lord.

Had Origin In Widely Separated Places

No one man could be credited with the origin of the Movement, for there are evidences of Pentecostal outpourings of the Spirit in widely separated places almost simultaneously.

The General Council of the Assemblies of God has gathered into its fold many who participated in these early revivals. The Assemblies of God, however, owes its existence primarily to an outpouring of the Holy Spirit upon a group of earnest Christians in Topeka, Kansas, in 1901. From this revival, small groups of Christian workers scattered throughout Kansas and Oklahoma, finally reaching Texas. Assemblies were formed in all these states, eventually finding a common interest in the General Council fellowship.

Paper Founded in 1906

In April of 1906, the Spirit of God was outpoured in Los Angeles. A paper was published on the freewill-offering, free-distribution plan, and the good news spread. Spiritually hungry Christian workers journeyed to Los Angeles to see and hear for themselves. Reports were soon received that similar outpourings

Clergymen Deny Hate Necessary To Win War

BOSTON — (RNS) — Questionnaires sent to 200 ministers of all denominations to determine whether they believed hate should be a factor in the effective prosecution of the war drew from an "overwhelming majority" the response that "hate is ineffective as a motive" and "wrong in the principle from the Christian point of view." The report was presented to the annual convention of the Massachusetts Council of Churches here.

The survey quoted most clergymen as saying that hate is more prevalent among civilians than among service men.

izing the teachings and practices of the movement. The call was issued by Reverend E. N. Bell and a number of associates. Mr. Bell was then the editor of an independent monthly paper known as "Word and Witness," published at Malvern, Arkansas. In response to this call, the first General Council was held at Hot Springs, Arkansas, from April 2 to 12, 1914. Most of those who joined in the issuance of the call were of the early Middle Western group rather than from the Los Angeles group.

This Council was attended by approximately three hundred ministers and delegates from independent Pentecostal assemblies in all parts of the country. There was no desire or purpose to establish an ecclesiastical body to assume jurisdiction over the free Pentecostal churches, but there was a purpose to seek a closer bond of Christian unity and a Scriptural basis for fellowship, work, and united business for God. So a constitutional declaration was made setting forth the principles of equality, unity, and cooperation, guaranteeing the rights of sovereignty to each local affili-

Book Review

LETTERS TO BILL ON FAITH AND PRAYER

By JOHN GARDNER

Fleming H. Revell Company, 75c

This little book, bound in blue or khaki, is an ideal gift for a man in the service. It contains sixteen unusual letters presenting a beautiful and Christian philosophy of life. Questions are discussed in conversational style in this monologue concerning how a Christian can bear arms, how war can be reconciled with the Bible, how evil is to be met in the world, how a man can believe in prayer, how prayer changes things, how the redemptive significance of death applies to sacrifice of our youth in war, whether good shall come out of the war, why we know for certainty there is a life after death, and many other similar subjects which must trouble young men who are in the armed forces.

This book does not purpose to be evangelistic to lead men to Christ as Savior. It is a philosophy of life and may well be placed into the hands of a Christian soldier, or it may be given to a non-Christian and may well stimulate his inquiry so as to lead him ultimately to Christ. We heartily commend the book for use at the Christmas season. It may be purchased in large lots at a considerable discount from Fleming H. Revell Company.

FAITH AND NURTURE

By H. SHELTON SMITH

Charles Scribners Sons, New York, $2.00

This is not a new book but was published in 1941. It is not a fundamentalist book. It does not accept the creed of N. A. E. for the first article concerning the infallibility of the Bible would not be accepted by the author of this book. Why then should we mention it, and what is its value?

The value of this book rests in its sharp criticism of the liberal point of view from one who is within the liberal tradition. In an academic way it evaluates the theories and failures of liberalism.

"Faith and Nurture" reveals how that the religious education movement has been founded upon the liberal tenets of thought, and that these are the cause for the decay of the Sunday School. It is a strident note in a clarion call for re-evaluation of the basic faith of liberalism. It marks another milestone in the self-examination of liberals in their admittance of the failure of the liberal creed and in their return toward evangelical faith. We commend it as a most stimulating volume for the thinking of evangelical ministers.

THE WORD OF GOD AND THE REFORMED FAITH

Baker's Book Store, Grand Rapids, Michigan, $1.00

This volume is the complete publication of the addresses delivered at the Second American Calvinistic Conference held at Grand Rapids, June 3, 4, 5, 1942. It is a magnificent presentation of the Reformed point of view. Addresses are included on "The Glory of the Word of God" by Dr. Harold J. Ockenga, "What is the Word of God" by Dr. Louis Berkhof, "The Present Day Interpretations of the Word of God" by Oswald Allis, "The Word of God and Philosophy" by Henry J. Stob, "The Word of God in Science" by Dr. John Vries, "The Word of God and Education" by Dr. Thomas E. Welmers, "The Word of God and Culture" by Dr. Leon G. Wencelius.

Any pastor mastering this volume of over two hundred pages will have a thorough course in theological thinking. It will put iron and stamina into his preaching. It is hard to understand how such a complete and full volume could be published for $1.00.

PROTESTANT, CATHOLIC, JEWIS DECLARATION OF WORLD PEA

NEW YORK, — (RNS)— Following is the text of the "Declaration on World Peace" signed by prominent leaders of the Protestant, Catholic, and Jewish faiths.

1. *The moral law must govern world order.* The organization of a just peace depends upon practical recognition of the fact that not only individuals but nations, states, and international society are subject to the sovereignty of God and to the moral law which comes from God.

2. *The rights of the individual must be assured.* The dignity of the human person as the image of God must be set forth in all its essential implications in an international declaration of rights, and be vindicated by the positive action of national governments and international organization. States as well as individuals must repudiate racial, religious, or other discrimination in violaton of those rights.

3. *The rights of oppressed, weak or colonial peoples must be protected.* The rights of all peoples, large or small, subject to the good of the organized world community, must be safeguarded within the framework of collective security. The progress of undeveloped, colonial, or oppressed peoples toward political responsibility must be the object of international concern.

4. *The rights of minorities must be secured.* National governments and international organization must respect and guarantee the rights of ethnic, religious, and cultural minorities to economic livelihood, to equal opportunity for educational and cultural development, and to political equality.

5. *International institutions to maintain peace with justice must be organized.* An enduring peace requires the organization of international institutions which will (a) develop a body of international law, (b) guarantee the faithful fulfilment of international obligations, and revise them when necessary, (c) assure collective security by drastic limitation and continuing control of armaments, compulsory arbitration and adjudication of controversies, and the

collaboration of all groups classes in the interest of common good, a standa living adequate for self-de ment and family life, conditions of work, and p pation by labor in dec affecting its welfare.

Natives Exhau Literature Supp

STOCKHOLM, (Wireless) — (RNS)— ligious literature is in demand among Afr natives, according to ports received here, the available supply been completely exha

Although paper stoc now available thro facilities established by Protestant Episc Church in America, tities of religious rea materials must still be p cured from India.

ISSUES "VICTORY" CATALOG-HANDBOOK

Sunday School workers the nation have been [illegible] the 1944 "Victory" C Handbook issued by Dav Cook Publishing Co Elgin, Illinois. The cover is a reproduction of a by a famous religious artis the "Victory" key note [illegible] ates the [illegible] history which [illegible] exp of the [illegible] teaching plan.

The plan [illegible] which each [illegible] and presented [illegible] which lead the pupil up to spiritual understanding practical life application lesson.

Interested Sunday workers may obtain a c writing the publishers.

Real Christians revel perate ventures for expecting from God things and attempting th with exhilaration. Histo not match the feats of How was it done? He [illegible] years of its history I [illegible] know of one instance of [illegible] thing. But, I knew personally many instances where churches had been strengthened as a result of this special ministry among university students. There are quite a number in the ministry today who, humanly speaking, would never have heard nor responded to this call had it not been for Inter-Varsity.

Yes, the Inter-Varsity Christian Fellowship is an interdenominational movement. By that I mean in Inter-Varsity chapters across the country you will find men and women actively engaged in student witness from all denominations and groups of believers. The staff of the Fellowship is similarly representative. More than that, outstanding ministers of these denominations endorse the Fellowship and all it is seeking to do. But it never has been the tool in the hand of any one denomination to further its work at the expense of other churches.

SHEPHERDS YOUNG FOLKS AS THEY LEAVE HOME

The Inter-Varsity Christian Fellowship is serving the church and the pastor in a number of ways. First and foremost, this student movement shepherds Christian young people as they leave their church-homes for college. The Inter-Varsity staff member personally contacts them. Their names are sent on to chapters to be looked up and invited to the regular meetings. At the beginning of their university career they are welcomed into the spiritual fellowship of other Christians.

Thousands of keen Christian young people have been lost to the church and to service for the Lord Jesus Christ as the result of college days. Away from home and church ties they frequently become 'church tramps' never finding a temporary church home. Sometimes this is through lack of an evangelical church in that locality, and so church attendance becomes irregular until it ceases to be a factor in the lives of these students. They cool off spiritually to become backsliders.

Then there is the strong undertow of a worldly college social life coupled with the direct and indirect influence of unbelief from professor and student. Is there any wonder that so many Christian young people lose out when at university?

Association with other comm- [illegible] the Inter-Varsity chapter has been the place where they have surrendered their lives for Christian service. With other young ministers the Fellowship had a smaller but an important part in keeping alive, through the spiritually bleak days of university, that earlier resolve for Christian service. As I travel from campus to campus, nothing gives me greater joy than to visit young men in seminary or in the pastorate and to realize with thanksgiving the part God has given to the Inter-Varsity Christian Fellowship in the glory of their life work.

The church and the pastor can help student evangelism, which is the work of the Inter-Varsity Christian Fellowship, in a number of very important ways. The average minister is not able to shepherd his flock on the campus. This is a work he must entrust to others. However, without the pastor's help, student work will be weaker and incomplete.

As each semester begins and young people bid you farewell for college it would help Inter-Varsity staff members immeasurably if you would send on the names and college of these members of your flock to the Office of the Inter-Varsity Christian Fellowship—64 East Lake Street, Chicago. If some detail as to the spiritual interest of these students were supplied, this would be even better. These names would then be sorted, recorded and sent to the staff member in that particular territory. A report would eventually be sent you as to the success the Fellowship had had in making this contact and drawing the student into the campus program.

PASTORS TEACH INTER-VARSITY BIBLE CLASSES

If a church is not too far from a college or university, to know that occasionally a pastor would be prepared to speak at a student meeting would be of very great assistance. On some campuses local pastors teach Inter-Varsity Bible classes. However, the minister must realize that this invitation must not be used to promote his church, but the work of God in the hearts and lives of the students. Doubtless, if they are blessed, students will again go to the channel of blessing.

Then there is the matter of prayer. Many churches remember individual students and the campus Christian work as a whole at their mid-week prayer meetings. Special items of prayer and praise will be sent on request. Other churches have arranged for an Inter-Varsity staff member or several students to tell something of the Lord's work on a nearby campus. This is a stimulus to greater interest and prayer.

Still other churches have included the Inter-Varsity Christian Fellowship in their home missionary budget helping to support a staff worker in their own state. Can there be a more important mission field at home or abroad than the unevangelized million and a half collegians on the campuses of America!

Interdenominational work should never be independent of the church, nor still less should it be in competition or opposition to it. As this specialized type of Christian enterprise, which has been so blessed of God, is coordinated with the work of the pastor and the church, there will be greater blessing among saint and sinner and greater glory to God.

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the General Council fellowship.

Paper Founded in 1906

In April of 1906, the Spirit of God was outpoured in Los Angeles. A paper was published on the freewill-offering, free-distribution plan, and the good news spread. Spiritually hungry Christian workers journeyed to Los Angeles to see and hear for themselves. Reports were soon received that similar outpourings of the Holy Spirit were occurring in many cities in the Eastern and Central portions of the United States, Canada, in Chili (South America), India, Norway, and the British Isles.

The spread of this Pentecostal message in so short a time characterized the work as a movement, and the term "Pentecostal Movement" was applied to any and all groups teaching the need for the experience of the Baptism in the Holy Spirit. It was inevitable, however, that there should be differences of opinion concerning doctrine and practice, for those who became a part of the new movement had grown up under varying schools of religious thought and practice. Furthermore, the movement had no head and no central body to determine standards.

First General Council Held in 1914

It was because of this great need, apparent to all, that a group of representative Pentecostal ministers decided to issue a call for a General Council, patterned after the Council described in the fifteenth chapter of Acts, to be held for the purpose of unifying and standard- establish an ecclesiastical body to assume jurisdiction over the free Pentecostal churches, but there was a purpose to seek a closer bond of Christian unity and a Scriptural basis for fellowship, work, and united business for God. So a constitutional declaration was made setting forth the principles of equality, unity, and cooperation, guaranteeing the rights of sovereignty to each local affiliated church, and setting forth definite principles of cooperative fellowship for both ministers and congregations.

In November of that same year, the second Council was held at Chicago, Illinois, and the organization began to take more definite form, although no doctrinal statements or tenets of faith were adopted. It was thought best at that time to agree on the principle that the Scriptures themselves are the all-sufficient rule for faith and practice, with freedom for interpretation and development of truth left to the individual minister.

Statement of Fundamental Truths Adopted 1916

In the fall of 1916 in St. Louis, Missouri, the fourth General Council was held, and it was during this Council that the Statement of Fundamental Truths was adopted. It was specifically stated at this time, however, that this statement did not comprehend all truth, but that the truths declared were considered to be fundamental to a sound, full-gospel ministry. Immediately the effect of this decision was felt all over the country and other Pentecostal ministers, pastoring independent assemblies, made application for admittance into the Assemblies of God fold. By 1917 the communion had grown to include 517 ministers and 56 foreign missionaries. A large number of assemblies also asked for and obtained official recognition as part of the Assemblies of God movement. There has been a steady growth each year since then.

Prior to 1914, the Pentecostal Movement had seen a number of consecrated missionaries offer themselves for foreign service. These went out to China, India, Africa, and South America by faith, with no church board back of them, and no promise of financial support apart from such promises which may have been made by their home assemblies. After the organization of the General Council, many of these missionaries in foreign lands applied for and obtained recognition of the new fellowship, and the General Council Executive Office became responsible for the raising of funds for their support. By the year 1918, four years after the forming of the fellowship, 91 missionaries were listed, and the amount of money passing through the Executive Office for their support had grown to $29,630.51 for the year.

Now Supports 362 Missionaries

Until the year 1919, the Executive Office was little more than a receiving and distributing agency for foreign missionary giving. But in the Council of that year, a definite Foreign Missions Department was established and a missionary secretary elected. Since then the missionary activities of the Assemblies of God have grown so greatly that by the end of 1942, the missionary personnel numbered 362 missionaries and 1,231 native workers. These are occupying 1,420 mission stations and out-stations on no less than 40 distinct mission fields. Missionary giving has grown in keeping with the increase in workers, the sum of $700,000.00 passing through the Department for foreign work during the year of 1942.

When the General Council was organized in 1914, two independent Pentecostal papers were absorbed by the new fellowship, "Word and Witness,"

(See REVIVAL—Page 6, Col. 5)

[illegible] Glory of the Word of God" by Dr. Harold J. Ockenga, "What is the Word of God" by Dr. Louis Berkhof, "The Present Day Interpretations of the Word of God" by Oswald Allis, "The Word of God and Philosophy" by Henry J. Stob, "The Word of God in Science" by Dr. John Vries, "The Word of God and Education" by Dr. Thomas E. Welmers, "The Word of God and Culture" by Dr. Leon G. Wencelius.

Any pastor mastering this volume of over two hundred pages will have a thorough course in theological thinking. It will put iron and stamina into his preaching. It is hard to understand how such a complete and full volume could be published for $1.00.

PREACH PROPAGANDA FROM ESTONIAN PULPITS

STOCKHOLM, (By Wireless)—(RNS)—Nazi occupation authorities in Estonia are openly using the churches for propaganda purposes, a newly arrived refugee from that country told Religious News Service here.

Church services are controlled by Nazi officials, the informant said, and ministers are given instructions as to the kind of sermons they must preach. In addition to making "benevolent mention" of Hitler, preachers are required to offer prayers for a German victory.

Large congregations are still attending church services, the Estonian refugee stated, but the numbers have dropped off in comparison with attendance during the Russian occupation. It is not uncommon, he said, to find Germans occupying seats in the churches and even taking part in pulpit preaching.

More Maryknoll Priests Leave For Latin America

MARYKNOLL, N. Y.—(RNS)—Nine additional priests of the Catholic Foreign Mission Society (Maryknoll Fathers) have left here to take up posts in Central and South America, making a total of 83 Maryknoll priests who have been assigned by the missionary society to work in Latin America.

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must be organized. An enduring peace requires the organization of international institutions which will (a) develop a body of international law, (b) guarantee the faithful fulfilment of international obligations, and revise them when necessary, (c) assure collective security by drastic limitation and continuing control of armaments, compulsory arbitration and adjudication of controversies, and the use when necessary of adequate sanctions to enforce the law.

6. *International economic cooperation must be developed.* International economic collaboration to assist all states to provide an adequate standard of living for their citizens must replace the present economic monopoly and exploitation of natural resources by privileged groups and states.

7. *A just social order within each state must be achieved.* Since the harmony and well-being of the world community are intimately bound up with the internal equilibrium and social order of the individual states, steps must be taken to provide for the security of the family, the

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Interested Sunday workers may obtain a writing the publishers.

Real Christians revel perate ventures for expecting from God things and attempting with exhilaration. His not match the feats of How was it done? He ed not with flesh and obeyed not man but T. Studd.

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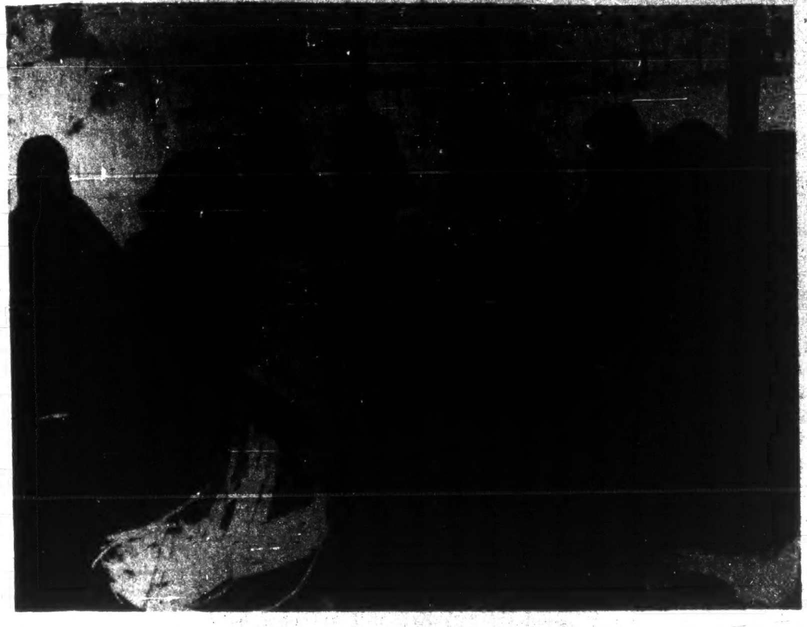
'The Lutheran Hour' Begins 11th Year



NEAR THE HEAD WATERS OF THE AMAZON RIVER, A WEEK'S JOURNEY FROM CIVILIZATION, AN AMERICAN MISSIONARY EXPLAINS THE SPANISH LUTHERAN HOUR TO PERUVIAN INCAS

Sunday, October 3, 1943 was a red-letter day in Lutheran Hour history. Not only did it mark the start of the eleventh radio season, but it also signalized the initial broadcast over the largest and most far-reaching radio system ever employed by the "Bringing Christ to the Nations" mission of the air. Practically every transmitter of the mighty Mutual System is employed. Supplementing the network a substantial number of independent outlets serve areas where the chain broadcast would otherwise not be heard. In addition, more than a hundred transmitters in the United States feature the Lutheran Hour electrically transcribed. Approximately 170 stations in twenty-five foreign countries carry the Savior's message in English, Spanish and Portuguese.

When the Lutheran Hour began, Dr. Maier was frequently warned that the American people did not want religion on the radio, especially not the Biblical emphasis on these two fundamental teachings: salvation by grace through faith in Christ and the complete, errorless inspiration of Holy Scripture. During this first decade of divine blessing, however, God has silenced these protests and removed doubts. Ten years of broadcasting have proved the Lutheran Hour one of the outstanding missionary miracles of Christian history. known to have been brought to Christ through the Lutheran Hour. A small portion of the pastors of the Missouri Synod reported that during 1942, 853 people were definitely won for the Church through its mission of the Air.

Among the most grateful members of the radio audience are Christians of other denominations—pastors and laymen alike—who are encouraged by the Lutheran Hour emphasis on the whole truth of God, and strengthened in their public protest against Modernism. Through its constant stress upon the full Gospel, the Lutheran Hour has thus won the respect, love and thanks of millions of believers throughout the land. They form the largest part of the audience. They attend Lutheran Hour rallies in large numbers. They pray for the broadcast, publicize the program and support the radio mission with their money. By their intercessions, gifts and testimony, they have stepped over denominational boundaries to promote the cause.

From year to year the effort of the Lutheran Hour to cover the globe with the message of salvation and to fulfill the Savior's commission, "Preach the Gospel to every creature!" draws closer to fulfillment. Although the war prevented the continuance of the radio mission in the Philippine Islands and China, and from using scheduled outlets in Australia, New

Savior's pledge of salvation to a city with a population of 15,000; that a hundred dollars will cover a city the size of Birmingham, Des Moines, Fort Worth, New Haven, Salt Lake City, Youngstown; that one thousand dollars will bring the saving message to everyone in the states of Nevada, Wyoming, Vermont and New Hampshire.

October 3 also marked the return to the air of Dr. Walter A. Maier, the Lutheran Hour speaker. During ten strenuous seasons, in addition to teaching at Concordia Seminary, Saint Louis, he has regularly broadcast the message of the Savior's love. To grant a well-deserved and much needed rest, the Lutheran Laymen's League invited a series of summer guest speakers to take his place during July, August and September. Dr. Maier's many friends in every state in the union and far beyond our borders, who acclaim his faith centered, Christ-exalting sermons, eagerly and prayerfully look forward to his new series of powerful Gospel appeals.

The Lutheran Hour is a faith mission. Contributions may be mailed to the Lutheran Hour, St. Louis, Missouri.

Ocean Grove Resists Offers At Odds With Religious Principles

Ministers Hear NAE Speakers In Indianapolis

INDIANAPOLIS,—At the call of Rev. T. E. Thompson, pastor of the Park Avenue Christian and Missionary Alliance Church, nineteen ministers of various denominations met at the Y. M. C. A.

Dr. J. Elwin Wright, field secretary, and Mr. Kenneth S. Keyes, member of the Executive Committee, were introduced and presented the aims, scope and mission of the National Association of Evangelicals.

On motion, a temporary organization was formed as follows: Rev. T. E. Thompson, Christian and Missionary Alliance, chairman; Rev. T. W. Stoter, Nazarene, recording secretary; Rev. Roger E. Malsbary, Christian and Missionary Alliance, corresponding secretary; and Rev. H. B. McCrory, Free Methodist, treasurer.

On motion, the chairman appointed a representative from each denomination represented to serve as an advisory committee to work in correlation with the Executive Committee. The following were appointed: Rev. Gene Phillips, Nazarene; Rev. Erwin E. Wright, Free Methodist; Rev. Ross Minkler, Church of God; and Rev. R. W. Wolfe, Pilgrim Holiness.

The chairman was delegated authority to contact others with a view of enrolling them as members.

November 19th was set as a date for a special state convention. Fifteen ministers became affiliating members: 6 Nazarenes, including Rev. Jesse Towns, District Superintendent; 2 Pilgrim Holiness, 2 Free Methodists, 2 Christian and Missionary Alliance, 2 Church of God and 1 Baptist.

All expressed appreciation for the work thus far by the Association.

TWO MORE RELIGIOUS BODIES JOIN WORLD COUNCIL OF CHURCHES

NEW YORK, — (RNS)—Two more religious bodies have voted to join the World Council of Churches, bringing its total world-wide membership to 82 non-Roman church organizations.

Latest additions to the Council are the Cumberland Presbyterian Church, with headquarters in Nashville, Tenn., and the Church of the East and the Assyrians, formerly the Holy Catholic Apostolic Church of the East.

The Church of the East is for

Laymen's National Committee Backs Bible Week

The Laymen's National Committee now going into its fourth year of activity is made up of laymen of all faiths, and is recognized as a nation-wide organization. This non-sectarian, non-profit organization is incorporated under the laws of the State of New York. Its Chairman and Advisory Council serve without pay, and its regular staff on a modest salary basis.

According to Howard Chandler Christy, chairman, "The Committee's activities consist of coast to coast radio programs—one minute spot radio broadcasts—individual broadcasts—and it is estimated that the total radio time instituted by the committee is in excess of one thousand hours. Over two thousand different editors have written editorials on the subject of Scripture-reading at the instigation of the Committee. The Committee is responsible for over five million lines of publicity appearing in newspapers and periodicals throughout the country—prevailing upon national advertisers to pay special deference to sacred anniversaries, such as Easter and Christmas, along with recognition of National Bible Week—are only a few of the many accomplishments of the Laymen's National Committee since its inception."

Realizing that the spiritual efforts of the nation have not kept abreast with the material, it is the aim of this organization to have National Bible Week in itself create a wave of true religious fervor which will sweep every locality in the United States and prove to the world that as far as Americans are concerned, they adhere to a consciousness of the supremacy of Almighty God.

"What gave us America? The answer is: America was founded on man's consciousness of God, man's daily labor and the fruits therefrom. Turning the people's attention to the Scriptures once a year and thus making people Bible-conscious, so to speak, is a long step in the direction of bringing about a consciousness of God, a sense of decency, without which liberty cannot survive."

FIRST NEGRO SCHOOL TO GIVE BIBLE COURSE

ASHEVILLE, N. C. — (RNS)—The Stevens-Lee High School is the first Negro public school in North Carolina to introduce a course in Bible instruction.

Although some seventy com-

The Life Of Overcoming Faith

"I believe that I cannot have faith in or come to Jesus Christ, my Lord, in my own wisdom or strength, but rather that the Holy Spirit has called me through the gospel, has enlightened me by His gifts, has sanctified and kept me in the true faith." This is the very personal confession of Martin Luther. As an explanation of the third article of the Apostles' Creed, it belongs to the doctrine of the Lutheran church. But it has a wider significance. As the confession of faith of a seeker after God, whom the grace of God had led to the Son of God as his Lord and Saviour, and who had discovered experimentally that the Holy Spirit had called, enlightened, and kept him, it expresses in forceful language what has taken place in the life of every pardoned sinner who has entered into the life of overcoming faith.

Reading these words from a century far removed from ours, but equally turbulent, we experience a sensation similar to that which many of us have known at summer Bible conferences. As we listen to this Bible teacher or the other, we cannot tell whether the speaker is a Methodist or a Presbyterian, whether he comes from the ranks of the Brethren or is associated with Baptists or Congregationalists. We are conscious of but one thing (and it is this that rejoices our heart): the glad song of redemption rings through the message of each speaker.

"Wonderful grace! Wonderful grace! Wonderful grace of Jesus!"

The song of world-conquering faith is like a symphony, whose theme is clear and brief: "Grace—salvation — assurance — regeneration;" and all the messages and testimonies are nothing less than the variations of this one theme. What does it matter if, in these variations, the melody is carried now by the French horn, now by the bassoon; this time by the violin, the next by the harp? It is the theme we hear, and nothing else. So it is in the symphony of faith.

Such a variation is Luther's confession. "I believe that I cannot have faith or come to Jesus Christ, my Lord, in my own wisdom or strength." True, he had sought to do this again and again: "in my own wisdom." Yes, indeed, he knew about God and Christ; he was convinced that his life, time, eternity would have meaning and content only if what he taught about God and Christ became his own personal experience. How hard he had tried to reach certainty by the way of knowledge, of philosophy, of logic! In vain! "In my own strength." For this reason, he left his circle of friends and his devoted students, to go to the monastery for the sole purpose of coming closer to his God and his Saviour. Long hours of fasting and prayer, the most severe penance, were all without avail.

His experience is like that of an inexpert mountain-climber. At first the ascent is easy. As the trail becomes steeper, he pulls himself up by grasping roots and rocks. Finally, he squirms through a chimney and stands upon a narrow slab of rock. Before him is a perpendicular wall; beneath yawns the abyss. He tries to climb the wall of rock, but without success. Presently his friend, an experienced mountaineer, who had long before reached the top, feeling concerned about the welfare of his friend, appears at the top of the cliff. "You will have to help me," shouts the desperate man. "I can't go one step farther." His friend, at the risk of his own life, attempts the rescue. After securing a foothold in a crevice, he lets down his ropes, which the other seizes. Slowly the man is drawn up over the cliff until his friend can grasp his arm and pull him to safety.

Just as the amateur mountain-climber tried to attain the heights in his own strength, so man has again and again attempted to restore contact between God and himself by his own efforts and to achieve assurance of salvation through his own wisdom and strength; or since the longing for God is always, in the last analysis, a longing for salvation, he has tried to save himself. He may ascend to a certain high plateau; he may even be within sight of the summit; but eventually he will be forced to admit that man cannot by himself attain the blessed assurance of salvation. When Luther lay unconscious in his cell, his body weakened by prolonged fasting, he began to realize that he would never reach certainty by dint of his own striving and understanding. At this point, his aged prior came to his aid by pointing out to him the hand that was stretched out to save him. "Brother Martin, believe in the forgiveness of sins. Look away from your own efforts. Look to the cross, and see what God has done for you through His Son! Seize the hand stretched out to save you!" And Luther did just that. His faith in the Christ of God caused him to confess joyfully: "Jesus Christ, my Lord!"

Do we realize what those words mean—"My Lord?" More than once Paul calls Christ the head of the body. That is another way of saying what Luther confessed when he said, "My Lord." As the seat of the brain, the head is the motor center of the whole body as well as the actuative power of every member. Masterfully, with the church in view, the apostle develops this thought in I Corinthians 12. If we have been incorporated in Christ by the Holy Spirit, our life has been given a new content; our thinking, speaking, acting, a new leadership. In the seventh of Romans Paul laments the fact of the law of sin in his members—the terrible compulsion that forces him to do the evil that he would not and to eschew the good that he longs to do. Now, in this regenerated man, the law of the Spirit has become effective in place of the law of sinful flesh.

Christ—my Lord, the motor center of my life, the spiritual law of my actions. For example the power of the eye to see is conditioned by the natural laws of optics. How the eye beholds the world is determined by the law of the Spirit. For the believer, this *how* is determined by Christ. The foot is able to move because of the structure of the body. Where the foot is to go will depend on the leadership of Christ. True enough, even the regenerated believer knows that he is part of sinful mankind and he still feels the power of earthly bonds; but he knows too that he is a son of God. "For as many as are led by the Spirit of God, they are the sons of God."

(See FAITH—Page 8, Col. 6)

Announcing
New Standard Uniform
Lesson Quarterlies
Bible Teacher and Leader

When the Lutheran Hour began, Dr. Maier was frequently warned that the American people did not want religion on the radio, especially not the Biblical emphasis on these two fundamental teachings; salvation by grace through faith in Christ and the complete, errorless inspiration of Holy Scripture. During this first decade of divine blessing, however, God has silenced these protests and removed doubts. Ten years of broadcasting have proved the Lutheran Hour one of the outstanding missionary miracles of Christian history.

The facilities for reaching the men and women of the armed forces at home and abroad have been enlarged, since the Lutheran Hour believes that its mission to the soldiers, sailors and marines is one of the most vital parts of its entire Gospel program.

Ever since the outbreak of war, special efforts have been made to serve soldiers and sailors, marines and airmen, at Army bases and air fields, on battleships and submarines, at training stations in the United States and on the fighting fronts. Transcriptions of the Lutheran Hour are heard directly in more than 60 camps thruout the country—and this number is constantly growing!

Pointing to the risen Redeemer, the Lutheran Hour has spoken courage and comfort to the hearts of our military men and women, appealing for the faith that does not sorrow, as those who are without hope, but looks to our heavenly Father in contrite faith with the assurance that all things, even pain and death, "work together for good to them that love God" in Jesus. By strengthening the Christ-centered trust of our service men and women, the Lutheran Hour has become a mighty force working constructively for the nation's blessing.

The help which "Bringing Christ to the Nations" has thus rendered has been widely recognized by officers and men, as well as by chaplains of all denominations.

Those who wonder whether their prayers for this radio mission are answered and their gifts for its maintenance well placed, will rejoice to know that constantly our heavenly Father proves the truth of His promise, "My Word shall not return unto Me void." While all glory is given to God, the Lutheran Hour can report to its friends that not tens or hundreds, but many thousands are definitely pray for the broadcast, publicize the program and support the radio mission with their money. By their intercessions, gifts and testimony, they have stepped over denominational boundaries to promote the cause.

From year to year the effort of the Lutheran Hour to cover the globe with the message of salvation and to fulfill the Savior's commission, "Preach the Gospel to every creature!" draws closer to fulfillment. Although the war prevented the continuance of the radio mission in the Philippine Islands and China, and from using scheduled outlets in Australia, New Zealand, India and Portuguese West Africa, it was able to maintain stations in the following countries outside the United States and Canada:

Alaska, Argentina, Bolivia, Brazil, British Guiana, British West Indies, Chile, Colombia, Costa Rica, Cuba, Dominican Republic, Dutch Guiana, Ecuador, El Salvador, Haiti, Hawaii, Honduras, Nicaragua, Panama, Paraguay, Peru, Puerto Rico, Uruguay.

The messages were transmitted by these stations either in English, Spanish or Portuguese, and the Gospel reached far beyond the confines of the countries. The Lutheran Hour has by God's grace been permitted to use outlets in eighteen countries in which the Lutheran Church has never had a single missionary at work!

All this is only the beginning. As soon as the war is over and the privileges of broadcasting are restored, the Lutheran Hour will undertake a mighty campaign for Christ, particularly throughout Europe. Short wave facilities in our own country and radio stations in European lands will be secured.

That masses outside the United States welcome the message of the Cross may be seen from letters received daily.

To touch particularly those among the 70,000,000 unchurched Americans who are beyond the range of the program, or who are obliged to work on Sundays, a Midweek Lutheran Hour, transcribed, is planned.

Many hundreds of thousands of dollars are required each year to maintain and expand the mission of the air. Yet at the same time the radio offers the least expensive and the quickest means of bringing the Gospel to the masses. It has been estimated that a single dollar invested in this mission brings Christ's promise to 1500 souls; that ten dollars sends the Maier's many friends in every state in the union and far beyond our borders, who acclaim his faith-centered, Christ-exalting sermons, eagerly and prayerfully look forward to his new series of powerful Gospel appeals.

The Lutheran Hour is a faith mission. Contributions may be mailed to the Lutheran Hour, St. Louis, Missouri.

Ocean Grove Resists Offers At Odds With Religious Principles

OCEAN GROVE, N. J.—(RNS)—This unique seashore community—where the Sabbath is still so rigidly observed that barriers are erected at midnight Saturday and kept in place until midnight Sunday to bar traffic—has turned down financial offers running into the thousands of dollars in order to retain the fundamental religious principles on which it was founded seventy-five years ago.

William E. Thompson, business manager of the Ocean Grove Camp Meeting Association, which controls the affairs of this Methodist community, said that substantial offers had been spurned during recent months from business concerns which sought to operate tobacco concessions and bathing facilities at the foot of Ocean Bathway, main business street.

The sale of tobacco is officially banned here, as well as Sunday bathing. Mr. Thompson said that one offer of more than $25,000 was turned down because it would have involved the construction of a bathing pavilion which would have obstructed the view of the sea from the section surrounding the famed Auditorium, scene of the annual religious festivals.

Preparing to observe the seventy-fifth anniversary of its founding as a summer camp meeting place for church followers, Ocean Grove during the years has developed into a year-round community with a winter population of more than 3,500. Its summer influx has been estimated at more than 50,000 in recent years.

Mr. Thompson, a retired Philadelphia business man, declared, that although the Camp Meeting Association could use additional funds, "Ocean Grove cannot go broke financially, but she can go broke spiritually," if a move is started to compromise with the principles on which the town was founded.

BODIES JOIN WORLD COUNCIL OF CHURCHES

NEW YORK. — (RNS)—Two more religious bodies have voted to join the World Council of Churches, bringing its total world-wide membership to 82 non-Roman church organizations.

Latest additions to the Council are the Cumberland Presbyterian Church, with headquarters in Nashville, Tenn., and the Church of the East and the Assyrians, formerly the Holy Catholic Apostolic Church of the East.

The Church of the East is for the most part a church-in-exile, with most of its membership dispersed throughout the world. At one time it maintained headquarters in Syria.

BUSINESS HOUSE BACKS GOSPEL SHOP MEETINGS

KENSOHA, Wisc., Oct. 1—(RNS) — Officials of the Quaker Stretcher Co., of Kenosha, Wisc., have evolved a series of gospel shop meetings for their employees. The plan was drafted by Walter Block, president of the firm.

Factory workers are invited to attend noonday gospel sessions conducted by local pastors. The programs are interdenominational and non-sectarian.

"Our sole purpose," Block said, "in sponsoring these meetings is to win men and women to a greater appreciation of the gospel as a means toward solving the many problems they face in this critical hour."

a year and thus making people Bible-conscious, so to speak, is a long step in the direction of bringing about a consciousness of God, a sense of decency, without which liberty cannot survive."

FIRST NEGRO SCHOOL TO GIVE BIBLE COURSE

ASHEVILLE, N. C. — (RNS)—The Stevens-Lee High School is the first Negro public school in North Carolina to introduce a course in Bible instruction.

Although some seventy communities in the state have now provided Bible courses as part of their regular curriculum in one of the most rapidly expanding programs of week-day religious education in the nation, all of the communities up until now had confined their programs to white schools.

The newly appointed teacher for Stevens-Lee High School is the Rev. Leon C. Riddick, a recent graduate of the Shaw University School of Religion in Raleigh, N. C. The Bible course will be elective.

the next by the harp? It is the theme we hear, and nothing else. So it is in the symphony of faith.

Such a variation is Luther's confession, "I believe that I cannot have faith or come to Jesus Christ, my Lord, in my own for salvation, he has tried to save himself. He may ascend to a certain high plateau; he may even be within sight of the summit; but eventually he will be forced to admit that man cannot by himself attain the blessed assurance of salvation. When Luther lay unconscious in regenerated believer knows [illegible] he is part of sinful mankind [illegible] he still feels the [illegible] bondage, but he knows [illegible] is a child of God. [illegible] led by the Spirit of God, they are the sons of God."

(See FAITH—Page 8, Col. 6)

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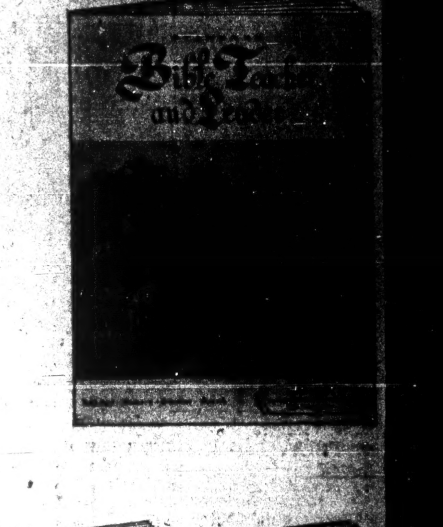


President

(Continued from Page 1)

[illegible] in the States?

"8. Is the recent union of the Christian and the Congregational Churches proving a help or a hindrance to the evangelical section in Congregationalism?

"9. What are the prospects for evangelical, orthodox Congregationalism in the States?

"10. How is the war affecting the supply of evangelical ministers to the Congregational Churches?"

Is this moving in the mulberry bushes world wide? Now that we have heard from England, New Zealand and indirectly from Australia, does it suggest the fact that the Spirit of God is simultaneously working throughout English speaking countries to prepare for a revival of evangelical Christianity?

LOYALTIES OF INDIVIDUALS TO THE CHURCH

In a few days' time a number of letters came to my desk inquiring as to an individual's responsibility to a local church which had utterly repudiated the foundation of evangelical religion as represented in our creed. What is the individual's duty? We have always answered such letters by saying that first the individual's duty is reformation from within. He is to testify, vote and work for a return to the evangelical standards of the church. When, however, such testimonies have been borne and such work has been performed without any constructive and positive effects, and the situation simultaneously grows worse, it is then the individual's duty to withdraw from such a local church and unite with a church that is true to the evangelical faith, which, in turn, exalts Christ as the head of the Church and the eternal Son of God.

It is not wise, however, because a minority in a church happens to be in leadership and is pursuing a destructive tendency to withdraw. Let the majority organize and reclaim their leadership.

This is the essence of our

Preaching

(Continued from Page 2)

place of worship where those who seek salvation though it comes, as it most surely does come, through knowing Jesus Christ, and believing in Him as the Son of God. It is a Salvation that does not come through organization of religious sects, and their urge to do more work and make a better showing. Nor does it come through berating the individual for playing tennis, or golf, on Sunday, or for going to a motion picture on Sunday. If those who descend to the pamphleteer brand of preaching, so common today, will but remember that it is indeed hard to practice what one preaches, let him that would make this earthly walk conform to the strict letter of the Ten Commandments, but remember that the great majority of people who loudly shout on Sunday, "Thou shalt do no work—" that they are pretty apt to be in the habit of having their best meals on Sunday, and are prone to make their servants work quite hard to furnish that better Sunday food.

We are so used to hearing that some preacher must have hurt John Jones by what was said in the pulpit on a certain Sunday, that we feel the average person must be going to Church to get something hot from the lips of the pastor which, no doubt, has been the means of injuring a human being who really intended attending service in order to gain something that would bring him nearer to God, if it failed to make him play a little less golf, or see fewer motion pictures on Sunday. In many instances, Mr. Jones comes away from the Sunday place of worship feeling that he has listened to a tirade on how he should conduct his life, how moral he should be, rather than to some word of God that would bring him closer to communion with his Creator.

It seems easy to conclude that Dr. Ockenga had some of these thoughts in mind in what he had to say at Massanetta. When he remarked, "We have substituted oratory, ethics, morality, organization for a passionate love of Christ and for the Gospel preached under the power of the Holy Spirit," he was just taking another way of making the observation that there is too much business and organization in the churches, too much rivalry to see who can supposedly earn Salvation through the doctrine

SERMON

(Continued from Page 2)

yet he fainted within his soul and lamented that he had ever been born, and prayed that his life might be extinguished in darkness. Repeated sorrows, or one great sorrow in itself, have the power sometimes to make men faint. "All his billows are gone over me." Men faint sometimes because of reverses in fortune, or because of disappointment in labors and ambitions. Old age, with its declining strength and sinking light, especially if it "comes on uncheered by faith," will make men faint.

Sometimes men faint in well doing, in the struggle after the righteous life. Paul recognized that when he said, "Be not weary in well doing, for in due time ye shall reap if ye faint not." To do well, to think well, to speak well, to live well, to forbear well, to hope well, in short, to live as a Christian, means that you have a truceless battle on your hands. The Bible, sacred songs and hymns, prayers and meditations, all recognize that fact. How very hard it is to be a Christian! Sometimes people get weary trying, and faint in well doing.

Again, men faint in their spirit because of the slow progress of truth and righteousness and the Kingdom of God in this world.

To our view, the forces of righteousness are often divided, uncertain, and hesitant, whereas the forces of evil are always united, always bold and always persistent. We think that we have conquered some great enemy of mankind; but e'er long he returns again to curse the earth. In that great vision of the Apocalyse, John saw the Beast, the enemy of God and man, coming up out of the abyss with his death-stroke healed, once more to deceive mankind. So great evils are smitten with what seems to be a death stroke; but after a season they appear again in all their ancient curse and power, their death-stroke healed. The beast never dies. He is the eternal companion of mankind. If he receives a death stroke, and hides, spouting blood, for a generation or two, he emerges again out of the abyss with his death-stroke healed.

Some of the greatest workers for man and for God have experienced that faintness. After his great victory over the prophets of Baal, Elijah found himself a fugitive from Israel, pursued by the mad fury of Jezebel. Out of the wilderness he fell down under the juniper tree and prayed to God, "It is enough. Now take away my life, O Lord, I am not better than my fathers." What he meant was, that although at one time he thought that he could, he now realized he was not able to uproot and destroy idolatry, any more than his fathers before him. Elijah was disappointed with the results of his work and fainted for the kingdom of God. Jeremiah was another man who became weary in his battle for righteousness in Israel, and cried out, "Oh, that my head were waters and that mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people. Oh, that I had in the wilderness a lodging place of wayfaring men that I might leave my people and go from them." And even mighty John the Baptist's faith suffered a momentary eclipse, and his eagle eye was filmed with doubt, when, shut up in the prison of Herod, he sent to Jesus, to whom already

When the servant of Elisha climbed to the top of the wall that morning at Dothan, and saw the shields and helmets and lances and chariots of the Syrian host flashing in the morning sunlight, he thought the end had come for Elisha and for himself, and getting down from the wall, ran to Elisha and exclaimed, "Alas, my master, how shall we do?" But Elisha prayed for him, "O Lord, open his eyes that he might see." And when the Lord opened the young man's eyes, he saw that the mountain was filled with the chariots and the horses of fire round about Elisha.

Once more, faith expresses itself in waiting on the Lord, "Wait, I say, on the Lord." You can take that, first of all, in the sense of patience. Be patient with the cause of righteousness and truth in the world. The soul is tempted to be impatient of the Mediatorial Kingdom of Christ. It asks, Where are the signs of His coming? How long, O Lord, how long? But the cure for that impatience is to wait for God. He takes a step, and ages have elapsed. Love and truth and righteousness have never failed in the past, and all the stars are fighting on their side. The English Prayer Book has a beautiful and suggestive rendering of our King James reading, "Wait on the Lord." There it reads, "O tarry thou the Lord's leisure. Be strong and he shall comfort thine heart." Tarry thou the Lord's leisure! Wait for Him. God is His own interpreter, and He will make it plain.

Once more, you can take that expression, "Wait on the Lord," in the sense of prayer. It is an oft remarked fact how strong personalities inspire others with their courage and confidence and hope. If that is true of human personalities, that by waiting upon them, by fellowship with them, we are lifted up in spirit, how much more is that so of our fellowship with the Divine Personality. Wait upon God, and He will lift you up. So the prophet said: "They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

CONCLUSION.

Thus faith is our great friend, our great reliance and the chief supporter of our souls. "I had fainted unless I had believed to see the goodness of the Lord." Unless, in some of the providences of life, hard and painful, we had been able to believe in the goodness of God, how completely we would have fainted. And sometimes, when we think of our sins, of our failures, of our disloyalties to Christ and to God's Holy Law, and of how we must all stand before the Judgment Seat of Christ, truly we had fainted unless we had believed in his wonderful goodness and mercy, vouchsafed to sinners through His Blood shed on the Cross for our forgiveness.

There is another fact that would make us faint unless we believed to see the goodness of the Lord in the land of the living, and in the life beyond the grave, and that is, of the fact of death. Knowledge and Faith once set out on the long pilgrimage of life. Knowledge as an armed knight, heavily mailed, testing every foot of the way before he advanced, and Faith like a white winged angel at his side, but moving just above the ground. At length they came to the end of the path. At the end of the path was the precipice, the abyss. Knowledge could go no further; not a step. There was no footing there for the armed knight. But Faith moved along in ease and majesty and crossed the chasm. There, indeed,

of the General Council, the work in the United States was divided into Districts. Thirty-six of these Districts are now entrusted with the oversight of the churches in their several territories, and each District has its own superintendent, secretary, treasurer, and District Presbytery. The full responsibility of ordination and licensing of ministers is entrusted to these District Councils. The superintendent of the District, together with two ministers, elected by the District constituency, constitute a General Presbytery of the General Council.

Five Hundred Are Enrolled in Central Bible Institute

In 1922, a Bible training school was undertaken at Springfield, Missouri, for the training of ministers and missionaries. In 1924 the first unit of Central Bible Institute was erected on a campus of fifteen acres, just to the north of the city limits. The second unit has now been completed, making possible the housing of a faculty and student body of approximately five hundred. Separate dwellings for members of the faculty have also been erected on the campus. Graduates from Central Bible Institute are finding ready acceptance in churches in this country, and many of them are being sent to foreign lands for missionary service.

In addition to Central Bible Institute at Springfield, Missouri, other Bible schools have been opened in various parts of the country, the most prominent being Southwestern Bible School, Fort Wayne, Texas; the North Central Bible Institute, Minneapolis, Minnesota; the Northwest Bible Institute, Seattle, Washington; Glad Tidings Bible Institute, San Francisco, California; Southern California Bible School, Pasadena, California; the Southeastern Bible Institute, Atlanta, Ga.; and the Eastern Bible Institute, Green Lane, Pennsylvania. The curriculum of these schools includes English, Greek, Church History, Sunday School Organization, etc., but special emphasis is given to a thorough study of the Bible itself as of primary importance.

Has Nearly Quarter Of Million Members

In the early days of the church, the chief emphasis was laid upon foreign missions, with the result that home missions

are now approximately 4,260 ordained ministers, and 2,680 licentiates and exhorters. These are serving as pastors, evangelists, and Christian workers. Considering the date of organization, twenty-eight years ago, this increase is considered to be phenomenal. More striking, however, is the report of Sunday School activity as revealed by reports coming into the headquarters publishing house. The Sunday School literature goes to approximately 6,500 Sunday Schools with an enrollment of 500,000 scholars. These Sunday Schools are served by approximately 40,000 teachers and officers.

Government Is Congregational In Form

The form of government of the Assemblies of God is congregational. The local assemblies, or churches, are bound together by mutual beliefs and practices, and their purpose to cooperate for District and general interests. Officers of local assemblies, District Councils, and the General Council are limited in their powers of administration, and are looked upon as servants of the fellowship. They hold a helpful advisory relationship to both ministers and assemblies. The assemblies are held in the fellowship as dependent until they have reached sufficient maturity in experience and growth to justify their recognition as sovereign. Help is given them to formulate constitutions and rules of order, so that they may govern themselves, and the matured experience of District officers is made available for their use when needed.

The character of the Assemblies of God fellowship was described recently by a Presbyterian minister as "early Wesleyan." There is this difference however, that the Assemblies of God teach, not only the necessity of the new birth and the need of personal holiness, but also the privilege of a personal Baptism in the Holy Spirit with Pentecostal fullness. This Baptism is followed by the same sign as that described in the Acts of the Apostles, viz., the speaking in other tongues as the Holy Spirit gives utterance. Possibly ninety per cent of the membership claim to have received this New Testament experience, and the remainder firmly believe in [illegible] is true to the evangelical faith, which, in turn, exalts Christ as the head of the Church and the eternal Son of God.

It is not [illegible] because a minority in a church happens to be in leadership and is pursuing a destructive tendency to withdraw. Let the majority organize and reclaim their leadership.

This is the essence of our answer to these many questions which are so often repeated from confused individuals.

OUR EVANGELICAL CREED

We have decided that in every issue of "United Evangelical Action" the creed of the N. A. E. shall be published. We believe that this creed is the basis of our united action. We cannot emphasize it too strongly nor too often. It is the rallying point of our loyalty.

Dr. T. R. Philips Speaks At Rally

BALTIMORE, Md. — Two hundred and eighteen people, ministers and laymen, sat down at the National Evangelical Association dinner on September 30th. Dr. T. Roland Philips was privileged to speak on the history of the movement, telling about the St. Louis Convention. Rev. H. G. Vorsheim of Philadelphia was present to tell of the Chicago Convention. Dr. Jordan, president of the Philadelphia Regional Conference, was also there and spoke about the need of the N. A. E. The meeting proved to be a blessing to those who attended, and many new friends were made. Those who were interested signed cards of membership. These friends are being called together in the near future to perfect an organization which, it is hoped, will function effectively.

Allowances To India Missionaries Increased

LONDON (By Cable)—(RNS)—British missionary societies have increased allowances to missionaries and native helpers in India to meet the higher cost of living caused by famine conditions. An official of the London Missionary Society said living costs in some districts have risen 600 per cent.

thoughts in mind in what he had to say at Massanetta. When he remarked, "We have substituted oratory, ethics, morality, organization for a passionate love of Christ and for the Gospel preached under the power of the Holy Spirit," he was just taking another way of making the observation that there is too much business and organization in the churches, too much rivalry to see who can supposedly earn Salvation through the doctrine of doing more and more work and who can be pointed to as leading such a noble and saintly life that all members of Society might well take heed.

We have heard remarks, resembling the following: "Rev. Doe is a fine preacher. He says what he pleases, and doesn't mind whose toes he steps on." Seldom, however, do we hear from one recently returned from Sunday worship: "I thought the Rev. Doe preached a wonderful sermon. He explained some things in the Scriptures that had always been a mystery. Now I understand. He made that point plain to me." How much better the latter individual's reaction to a sermon.

The earthly walk is a walk of sin. No one is good. To rake over the muck of life from the pulpit, rather than lift the man or woman who seeks Salvation and a better walk in life into the higher realms of thought by a discussion of the Scriptures, is to lower the tone of the ministry and make of it a tool for slander and vilification. Faith comes by hearing, and the word of God through communion with Him. When this high plane is taken by the ministry, the world will be made better through understanding and belief in those things God would have us keep in mind. The walk then, will be an unconscious walk in the right direction, guided by a higher power; a power no minister can impart, when grovelling along the ground in a muck-raking expedition, rather than soaring aloft, with the power of the Spirit speaking through his every word. The idea that the preacher is a policeman should be killed by Dr. Ockenga's masterful precepts and built into a future plan for preaching.

When God Almighty linked Himself with Moses' rod it was worth more than all the armies in the world. If God can use an old, dried-up, withered rod, He can use you and me. It was not Moses nor Moses' rod that brought the plagues on the Egyptians, but it was the God behind the rod.—D. L. Moody.

him. Elijah was disappointed with the results of his work and fainted for the kingdom of God. Jeremiah was another man who became weary in his battle for righteousness in Israel, and cried out, "Oh, that my head were waters and that mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people. Oh, that I had in the wilderness a lodging place of wayfaring men that I might leave my people and go from them." And even mighty John the Baptist's faith suffered a momentary eclipse, and his eagle eye was filmed with doubt, when, shut up in the prison of Herod, he sent to Jesus, to whom already he had borne such a splendid witness, that message of doubt, "Art Thou He that should come, or look we for another?"

This certainly is a day when men's souls are tempted to faint within them because of the state of the world. The whole habitable earth is a sense of carnage and destruction. It is not merely that there is war and destruction, and not merely that there is failure to attain unto the principles of Christian civilization, but rather that there is a fierce and organized hostility to the principles of Christian justice and righteousness and peace.

II. THE CURE FOR FAINTING

We have spoken of some of the causes for fainting. Now, what is the cure? It is a very ancient remedy, and yet there is none like it. That remedy is faith.

Faith expresses itself, first of all, in the memory of God's goodness and help in the past. It was so with the troubled soul who wrote this Psalm. "Thou has been my help," he prays. "Leave me not, neither forsake me, O God of my salvation!" He had discovered in the past that God was a saving and a delivering God; therefore he is sure that God will not forsake him now. That is good reasoning and good belief. God has been your help in the past. When did He ever leave you or forsake you? God's mercy is expressed not only in the pardon of our sins, but in His daily grace and the strength He gives us for our daily life. Because He has been our help, therefore, we can trust that He will be. That was the sublime conclusion of the Twenty-third Psalm. After recounting how God had helped him and blessed him in the past, the singer concludes, "Goodness and mercy shall follow me all the days of my life."

Again, there is faith in the form of memory with regard to the state of the world. Things have often looked dark in the past, as when Rome was overrun by the Barbarians. There has been many a period in history when men thought that all good things were coming to an end; yet the end never came. Civilization never collapsed. After every convulsion the unshakeables, the unalterables, the unconquerable, always remained unchanged. And after every flood of turbulence and violence and human passion and sin, the sacred heights of Sinai and Calvary have again emerged as guides and landmarks for mankind.

"Say not the struggle naught availeth,
The labor and the wounds are vain;
The enemy faints not nor faileth;
And as things have been, they remain.
If hopes were dupes, fear may be liars.
It may be in yon smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field."*

***Clough**

we believed to see the goodness of the Lord in the land of the living, and in the life beyond the grave, and that is, of the fact of death. Knowledge and Faith once set out on the long pilgrimage of life. Knowledge as an armed knight, heavily mailed, testing every foot of the way before he advanced, and Faith like a white winged angel at his side, but moving just above the ground. At length they came to the end of the path. At the end of the path was the precipice, the abyss. Knowledge could go no further; not a step. There was no footing there for the armed knight. But Faith moved along in ease and majesty and crossed the chasm. There, indeed, is a parable of life. We walk by faith.

I remember the message which Francis L. Patton, one-time president of Princeton University and Princeton Theological Seminary, sent back to the Seminary from Bermuda in response to an invitation to be present at one of their celebrations. He expressed his regret that he was unable to go because of the infirmities of age. Even his eyesight had failed him; but he said he still had the higher sight of faith. Then he quoted the words of that hymn of Faith, and with touching and beautiful reference to his blindness:

"'Tis by the faith of joys to come
We walk through deserts dark as night;
Till we arrive at heaven our home,
Faith is our guide and faith our light.
The want of sight she well supplies;
She makes the pearly gates appear;
Far into distant world she pries
And brings eternal glories near."

Revival

(Continued from Page 4)

a monthly edited by E. N. Bell, of Malvern, Arkansas, and "The Christian Evangel," a weekly edited by J. Roswell Flower of Plainfield, Indiana. At the second General Council, it was decided to move the headquarters and publishing plant to St. Louis, Missouri. The two papers were continued for some months. Finally the monthly "Word and Witness" was discontinued, and the publishing interests were concentrated in "The Christian Evangel." The name of this weekly was later changed to "The Pentecostal Evangel," which at this writing has a circulation of approximately 95,000 copies per week.

In 1918, it was decided to seek larger quarters for a growing publishing plant. One small grant of money had been received which was available for this purpose, and so the headquarters was moved to a two-story brick building. The lower floor of this building was used for a printing plant, and the upper rooms were used for editorial offices, administration, and foreign missions departments. With the increase of publications for the Sunday School and the printing of many books, tracts and other religious literature, has come the necessity for enlarging the plant on four different occasions, so that the plant now provided over 46,000 square feet of floor space and accommodations for the employment of approximately one hundred and fifty workers.

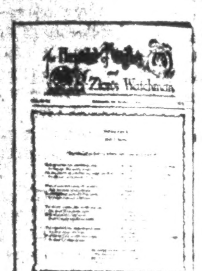
Shortly after the organization

cludes English, Greek, Church History, Sunday School Organization, etc., but special emphasis is given to a thorough study of the Bible itself as of primary importance.

Has Nearly Quarter Of Million Members

In the early days of the church, the chief emphasis was laid upon foreign missions, with the result that home missions were much neglected. The swing is now back to home missions and definite programs are being instituted for the development of new churches in many of the Districts. A home missions project is now on foot in the mountains of Kentucky and West Virginia, and some eighty missionaries have been sent into this territory. In other sections efforts are being made through aggressive evangelism to open new assemblies, for it is a conviction that new churches increase the possibilities of further foreign mission work. So the Assemblies of God as an organization is still a Movement, and there is a high percentage of increase in churches and personnel each year. In September of 1942 it was ascertained that the affiliated and cooperative churches had grown to 4,840 with an enrolled membership of approximately 222,730. The list of ministers shows that there

[illegible] the same sign as that described in the Acts of the Apostles, viz., the speaking in other tongues as the Holy Spirit gives utterance. Possibly [illegible] per cent of the membership claim to have received this New Testament experience, and the remainder firmly believe in it.



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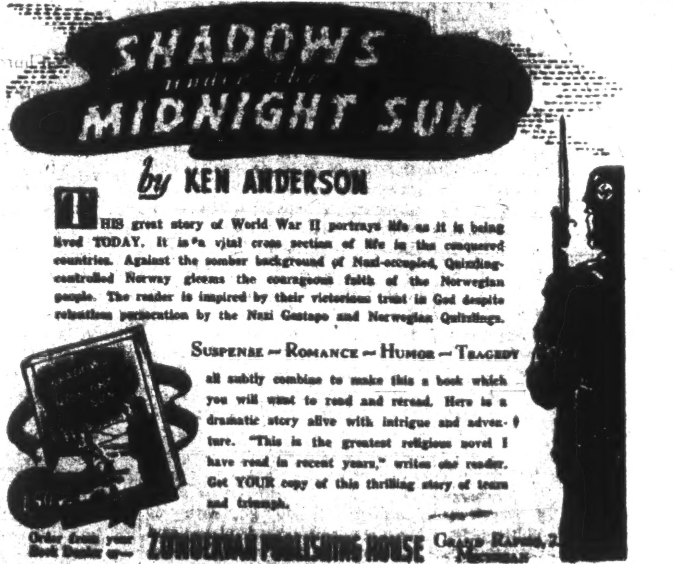

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Give Literature To Service Men

SPRINGFIELD, Mo. —(RNS)—Literature in Spanish for wide distribution among the armed forces of the Latin-American republic is being prepared by the Assemblies of God, largest of the many Holiness denominations operating in the United States.

Plans for printing and circulating the literature were announced at the recent biennial session of the denomination's General Council held at its headquarters in this city.

Main objectives of the denominations home mission department include printing of 25,000 Spanish New Testaments for Latin-American servicemen and a Spanish issue of Reveille, its newspaper for soldiers. It is expected that his literature will be distributed o Latin-Americans under arms by missionaries and proselytes of the denomination in Spanish-peaking countries.

In addition, the home missions department is undertaking o raise a fund of $50,000 to rovide 50,000 New Testaments or the day to day work of Assemblies of God missionaries tationed in these countries.

For the past two years, the enomination has been carrying n work among soldiers of the United States Army. Reveille, breezy, two-color paper writ-n in "soldiers' language," is nt in huge quantities to mili-ry camps throughout the ountry with some army chap-ins reportedly being furnished 000 free copies per issue.

To date, the Assemblies of od has spent $35,000 in pro-cing papers and special tracts r distribution to servicemen. s members have also raised 6,000 for Testaments, given e to members of the armed rces as well as $8,000 to pur-ase tents and support ngelists for revivals held r military camps.

MMENTS ON RUSSIAN URCH DEVELOPMENT

LONDON,—(RNS)— Hope t the Soviet Government's w policy of "respectful toler-ce" towards the Russian thodox Church will apply to senting religious groups as

Bible Society Plans Post-War Scripture Supply

NEW YORK, —(RNS)— The American Bible Society is preparing to supply large quantities of foreign language scriptures to European countries as soon as the war ends, it was announced here.

The announcement, calling attention to the Society's annual observance of Universal Bible Sunday, Dec. 12, stated that through its office in Geneva, Switzerland, the organization has supplied almost a half million Bibles, Testaments and Gospel portions to prisoners-of-war in Germany and other countries in 34 different languages.

The Society's observance of Bible Sunday is supported by more than 50 Protestant denominations, the announcement said.

Urges Support For "Christ For America"

At a meeting of the Board of Administrators held at the Lawson Y. M. C. A. at Chicago, Illinois, September 21 and 22, the Committee on Evangelism of the National Association of Evangelicals was instructed to draw up a statement of commendation regarding the "Christ for America" evangelistic movement of which Horace F. Dean is the director. It is a great pleasure for us to carry out this instruction.

The "Christ for America" movement was born out of much prayer and has already seen signal evidences of the seal of God's spirit upon it. In Dr. Hyman Appelman and his association evangelists, the "Christ for America" movement has found men especially anointed of God to meet the challenging evangelistic need of the present hour. The National Association of Evangelicals through its Board of Administration and Executive Committee, and its Committee on Evangelism

Dutch Underground Newspaper Praises Fearlessness Of Church

STOCKHOLM (By Wireless)—(RNS — The Church's "fearless and outspoken" stand in the present social crisis has been highly praised in one of Holland's most widely circulated underground newspapers.

Quoting declarations by the British Council of Churches and the Archbishop of Canterbury on urgent social questions, as well as recent denunciations of Nazi labor deportation measures by the Protestant and Roman Catholic Churches in Belgium and Holland, the Dutch secret publication declares:

"The status of a deaf and dumb member of the human family does not satisfy the Church. It speaks out openly, knowing full well the risks involved, to the wonderment of those who formerly affected to ignore the Church."

Emphasizing "the world's deep gratitude to the Church in the midst of our present deep distress," the underground paper asserts:

"Again, the Church speaks to the whole human family in words of powerful and decisive significance. Its recent pronouncements show that the Church is seriously concerned about social problems, the upbuilding of national as well as international life, the maintenance of law and justice and the alleviation of humanity's suffering.

In the Allied countries, the Church links itself to the people by its interest in and support of efforts to build the world of tomorrow. In the occupied areas, it shares the suffering of the people, giving comfort, and raising its voice in protest."

CHURCHES SET UP FACILITIES FOR WAR WORKERS IN SAVANNAH

SAVANNAH, Ga.—(RNS) —The Protestant churches of Savannah, through the ministerial union, have brought religious life to the several thousand people who have come to this community because of the shipyards, and are living in housing projects near the shipbuilding centers.

After the people were settled at the shipyards, they asked the Savannah Ministerial Union to provide Sunday school and church services. A comittee of the union held its first church

STONEY BROOK CONFERENCES HAVE RECORD ATTENDANCE

Capacity attendance marked the Bible conferences at Stoney Brook, L. I. Many people could not be accommodated.

"Labor Day Session of Bible Fellowship Conference at Stoney Brook Under the Direction of Rev. Frank Vurture of Oceanside, L. I.

Stoney Brook Boys' School opened this fall with an outstanding enrollment of boys from 17 states and the District of Columbia. Also, students from Brazil, Burma, China, England, Egypt, Guatamala, Germany and Syria. The school has 217 alumni and former members of the staff in the armed forces.

YOUTH PAPERS LAY FOUNDATION FOR UNION OF CHURCHES

HARRISBURG, Pa. —(RNS)—To lay foundations for the proposed union of the two denominations, the youth publications of the Evangelical Church and the Church of the United Brethren in Christ are carrying twelve articles on "The Common Heritage of the Two Churches."

Dr. Raymond W. Albright, Reading, Pa., Professor of Church History at the Evangelical School of Theology and Temple University, is contributing the articles. They are running simultaneously in "The Watchword," youth publication of the United Brethren in Christ of which Dr. E. E. Harris is editor, and in "The Evangelical Crusader," youth publication of the Evangelical Church of which Dr. Raymond M. Veh is the editor.

The merger of the two denominations is expected to take place in 1946 or 1947. The Evangelical Church has already voted favorably on the merger. The next General Conference of the Church of the United Brethren in Christ meeting in '945 will have the basis of union before it for approval or rejection.

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DR. PUGH STRESSES ROLE OF CHAPLAINS AFTER WAR

WASHINGTON, D. C. Oct. 4—(RNS)—American clergymen now serving as chaplains in the armed forces will have a "tremendous mission" to perform when they come home at the end of the war, Dr. William Barrow Pugh, chairman of the General Commission on Army and Navy Chaplains, declared recently at an advanced air base in North Africa, according to an announcement from the War Department here.

Addressing a group of 40 U. S. Army chaplains, Dr. Pugh said:

"The men and women in the services will represent the future of the church in America and perhaps of the world. It is a responsibility that will challenge the best in you. They are going to give you their ears when you go back home because you have been through it all with them."

Urging his audience to let the churches know that the time has come for them to "unite and present a solid front on the emphasis of the work you are doing," Dr. Pugh asserted that "there must be more effort on the part of the churches' to publicize what is being done."

GERMAN THEOLOGICAL SEMINARIES FACE CRISIS

GENEVA (By Wireless)—(RNS)—Theological seminaries in Germany and several of the occupied countries are facing a crisis and present conditions offer no solution to the problem, church circles here report.

In Germany, attendance at theological seminaries is virtually impossible since party members are not permitted to study theology and students have been forced to enter the party.

In Holland and France, theological seminaries are said to be deserted because so many students have been forced to work in Germany and many others are in hiding.

JAPANESE TRANSFER CHURCH PROPERTY TO PUPPET GROUPS

CHUNKING, Foreign Service—(RNS)—Reliable reports reaching church circles here clarify the policy of the Japanese authorities with regard to church property in the occupied areas of China.

In North China mission property has been turned over to the new Chinese Christian Federation which the Japanese authorities have set up. Yenching and Cheloo University compounds, however, have been reserved for military use.

In Central China mission property is being transferred to the puppet government in Nanking subject to three categories into which the property is divided. In the first category comes property which is not to be transferred but is reserved by the Japanese for military use. In the second category is property handed over with the specific terms for its use. In the third category is property transferred to the Nanking Government for its disposal without condition.

So far most of the transferred property has been placed in the third category, but the Nanking Government has turned the bulk of it back to the present occupants for their use. It is uncertain, however, whether this policy will continue. Many of the mission compounds had already been occupied by puppet institutions.

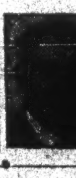
Oppose Sunday War Bond Sales

HARRISBURG, Pa., Oct. 1 —(RNS) — Disapproval of War Bond rallies and other war relief activities conducted on Sundays was expressed in resolutions adopted here by the Ministerial Association of Harrisburg and Dauphin County. Members assured their cooperation in such activities on other days, but urged that Sunday be retained for the full expression of its purpose.

The clergymen said in one resolution that they deeply regretted that a Third War Loan Campaign rally was held on a Sunday. "This statement," they added, "is made with the awareness of the great need to raise funds for the promotion of war, but it is also made with the consciousness of the moral and spiritual fibre of our people in relation to the spiritual values of life."

"We do not see," they asserted, "how it will be possible to retain for America strong personal character without our highest regard for this sacred institution of Sunday and all it involves."

Another resolution opposed any Sunday collection of clothing for Russian relief, but the members pledged "our services . . . and our church facilities in whatever capacity they can be used should the collection be made on any other day."



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The Protestant press general-
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Roman Catholic journals are
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urch accord.

The Universe, leading Catho-
weekly, describes as "hope-
" the fact that the initiative
the reestablishment of the
thodox Church came from
bishops, since, it says, any
proach from the Soviet Gov-
nment would have been
spected as an attempt to gain
ntrol of the Church.

ARENTS BLAMED FOR G IN SCHOOL COURSES

PITTSBURGH, Pa.,
(RNS)—Blame for the al-
ed "failure" of religious
ucation courses offered in
tsburgh public schools for the
st three years was placed on
rents in statements made pub-
here by clergymen of the
otestant, Catholic, and Jewish
ths.

(A recent survey of attend-
e at the religious classes
closed that only one high
ool pupil in 10 had enrolled
the elective courses.)

The statements were made by
ther Thomas J. Quigley,
perintendent of parochial
ools for the Pittsburgh
man Catholic diocese; Dr.
lomon B. Freehof, rabbi of
def Shalom Temple; and the
William J. Leubin, pastor
Bethany Lutheran Church.

Father Quigley's statement
s typical of the attitude of his
leagues.

"We are glad to have an
portunity to give religious in-
uction," he said, "but from
viewpoint the classes will
be successful unless there is
re encouragement from par-
s."

The "Christ for America" movement was born out of much prayer and has already seen signal evidences of the seal of God's spirit upon it. In Dr. Hyman Appelman and his association evangelists, the "Christ for America" movement has found men especially anointed of God to meet the challenging evangelistic need of the present hour. The National Association of Evangelicals through its Board of Administration and Executive Committee, and its Committee on Evangelism wishes to call the attention of all its constituents to this commendation, and to urge that in all communities where the "Christ for America" movement undertakes a progfam of evangelism, hearty cooperation and prayerful support be given to as great an extent as possible under existing local conditions.

Respectfully submitted,
Dr. Harry J. Hager
Member of Executive Committee and the Committee on Evangelism of the N. A. E.

"WIN THE WAR— WIN THE PEACE" INSTITUTES TO BE HELD

NEW YORK—(RNS)—A series of 10 "Win the War—Win the Peace" institutes will be held in the United States and Canada during the coming year, the Church Peace Union and the World Alliance for International Friendship through the Churches announced here.

Other sponsors of the series are the Free World Association, the Commission to Study the Organization of Peace, Citizens for Victory, the Council for Democracy, the Christian Conference on War and Peace, the United Nations Association, and the League of Nations Association.

The three-day institutes, it was stated, will promote the establishment of local continuation councils to coordinate the activities of various post-war planning groups in each community. They will be held in Detroit, Chicago, Toledo, Boston, Urbana, Ill., Columbus, Ohio, Montreal, Halifax, Winnipeg, and Vancouver.

"God could have kept Daniel out of the lion's den. He could have kept Paul and Silas out of jail. He could have kept the three Hebrew children out of the firey furnace. But God has never promised to keep us out of hard places. What He has promised is to go with us through every hard place, and to bring us through victoriously!"—Faith and Works.

SAVANNAH, GA.—(RNS)—The Protestant churches of Savannah, through the ministerial union, have brought religious life to the several thousand people who have come to this community because of the shipyards, and are living in housing projects near the shipbuilding centers.

After the people were settled at the shipyards, they asked the Savannah Ministerial Union to provide Sunday school and church services. A comittee of the union held its first church service in the community house, which was that day crowded to capacity. Since then, services have been held each Sunday, and Sunday schools have been organized.

CROAT GOVERNMENT SEEKS TO ENLIST CATHOLIC WOMEN

LONDON (By Cable)—(RNS)—The Nazi puppet government of Croatia is attempting to enlist Catholic women college graduates to teach Nazi ideals to Croation youth.

According to Nova Hrvatska (New Croatio), pro-Nazi newspaper published in Zagreb, the Catholic women will receive "ideological instruction" to fit them for the "spiritual education" of children in village schools throughout Croatia.

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N. A. E. Conferences For November

Plan to attend the one nearest to you

NOVEMBER 8

Knox Church, Toronto, Canada

Sessions: 3:00 p. m. for pastors and Christian workers.
8:00 p. m. for the public.

Speakers: Dr. Harold J. Ockenga, pastor of Park Street Church, Boston, and president of the N. A. E., and Dr. T. Christie Innes, pastor of Knox Church and member of the Board of Administration of N. A. E.

NOVEMBER 12

First Baptist Church, Greensburg, Pa.

Sessions: 10:30 a. m., 2:00 and 7:30 p. m.

Speakers: Dr. I. S. Yeaworth, pastor of Bethany Temple, Philadelphia and chairman of the Eastern Pennsylvania District of N. A. E.; Dr. William Ward Ayer, pastor of Calvary Baptist Church, New York City; Dr. J. Elwin Wright, president of New England Fellowship and Field Secretary of N. A. E., and Dr. Carey S. Thomas, pastor of The First Baptist Church, Altoona and chairman of the Western Pennsylvania District of N. A. E.

NOVEMBER 15

Whittier Hotel, Philadelphia.

Session: 6:00 p. m.

Speakers: Dr. Harold J. Ockenga, and Mr. J. Willison Smith, Jr., attorney, and secretary of N. A. E.

NOVEMBER 19

Robert's Park Methodist Church, Indianapolis.

Sessions: 10:30 a. m., 2:00 and 7:30 p. m.

Speakers: Dr. Harry J. Hager, pastor of Bethany Reformed Church, Chicago, and member of the Executive Committee of N. A. E.; Dr. Robert Lee Stuart, president of Taylor University, Upland, Ind. and Indiana State Chairman of N. A. E., and Dr. J. Elwin Wright.

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ARMA Is Interested In Spirtual Armament

The ARMA CORPORATION of Brooklyn, designers and manufacturers of vital precision equipment for the U. S. Navy for the past twenty-five years; the first company in the country to receive the four star Army, Navy "E" award is unique, also, in being one of the first in the nation to recognize the need of God's blessing upon their personnel.

More than 7000 persons are employed at ARMA and religion is playing an ever increasing role in the morale program of the company.

Two interdenominational Gospel services are held each day except Sunday—one at each of the two lunch periods and a service is also held for the night shift during their lunch period. These services are entirely informal. Men and women alike attend in "shop" attire, bring their lunch and join heartily in the singing of the old fashioned Gospel Hymns with a Hymn Book in one hand and a sandwich in the other.

The services are conducted by a milling machine operator, a precision lathe operator and an electrical tester (a former Missionary to Africa, by the way) and are held in a beautiful conference room seating oer 300 persons.

Every Sunday the lunch period is extended ten minutes for the broadcast throughout the plant, via the public address system, of a brief devotional service—the Navy Trumpet call to Church followed by a message, prayer and hymn. The Gospel via the printed page is well organiezd; 70 attractive, two compartment boxes are strategically located throughout all buildings of the company, and are kept filled with attractive, inspiring literature. Directing all these and many other activities such as the visitation of all hospitalized employees and a personal call on all new employees is the ARMA Chaplain —Rev. Charles J. Anderson, Radio Evangelist and Personal

Buffalo Sets Record For Released-Time Service

BUFFALO, N. Y.—(RNS) —The third year of released-time instruction in religious education for school children in Buffalo and vicinity opened here Sept. 27, with an enrollment expected to exceed 110,000—believed to be the largest of any city in the nation.

Started as an experiment in 1941, the plan of releasing pupils from their classes one hour a week for religious study has become an established part of the educational system.

The area enrollment jumped from 73,000 the first year to about 106,000 last year and is expected to be even greater this fall because of the increased number of children of war workers who have moved into the community.

As in previous years, Protestant instruction will be given in churches cooperating with the Council of Churches, in community church groups and in indepedent churches. Catholic instruction will be given in parochial schools.

Jewish congregations, while cooperating with Protestant and Catholic churches, will continue to give religious instruction to children of elementary school age in religious schools which have been established for this purpose for years.

CHURCH PLAN AIDS WAR VICTIMS

NEW YORK, — (RNS) — Fifty thousand members of the Congregational Christian Churches in the United States are participating in a Sacrificial Savings Plan to finance the Church's war victims and service program.

The small weekly gifts, ranging from five cents to two dollars, have totaled more than $250,000 in the first year of the Plan's existence. Enrollment in the Plan is increasing, according to the Committee on War Victims and Service. Approximately 1000 churches are cooperating with from 10 to 42 percent of the membership making planned war relief sacrifices.

Other activities of the Com-

Northwest Regional Conference Holds Third Meeting In Oregon

For the third time this year the Regional Conference of South Washington and Oregon of the National Association of Evangelicals met in Portland on October 12, 1943, at the Hinson Memorial Baptist church; this time with our national officers, Dr. J. Elwin Wright, promotional d irector; Mr. Kenneth Keyes, chairman of finance committee, and Dr. Richard Ellsworth Day, the hoped-for editor of the United Evangelical Action, as the main speakers.

The first session opened at 10:30 a. m. with Dr. John G. Mitchell impressing the attentive audience with the fact that God, as in days of old, looked for intercessors and found none. This led to a warm season of prayer. Next Dr. J. Elwin Wright brought before the conference the challenging need of United Evangelical action in the field of Gospel Radio Broadcast, Foreign Mission, in the appointment of chaplains, and other fields of national interest. Great interest was revealed by the open forum which followed.

Rev. C. W. H. Sauerwein, chairman of the Regional Conference, opened the afternoon session as he addressed the Conference on the importance of synchronizing Christian activities, using Matthew 18:19-20 as hs text. Dr. Wright now spoke about the possibilities of local activities in behalf of the NAE. Hs suggestion of organizing local Evangelical Minsteral Associations, laymen committee, a committee of Christian women, and another of Christian youth in different localities seemed very practical and will, we trust, receive an aggressive response. A committee of resolutions was elected which brought the suggestions of Dr. Wright in the form of recommendations to the evening mass meeting.

The banquet of business and professional men began at 6:00 p. m. with about 150 attending. At this banquet Mr. Kenneth Keyes convinced the attentive audience of the desperate need of such an organization as the NAE and its great possibilities.

In the evening mass meeting we had Charles G. Finney speak to us in the person and voice of Dr. Richard Ellsworth Day. Ao those who have never seen nor heard Charles Finney himself enjoyed him greatly this night. All were deeply convicted that God needed only simple

Evangelical Leaders

HOWARD W. FERRIN

Howard W. Ferrin, president of the Providence Bible Institute of Providence, R. I., has taken an active part in the National Association of Evangelicals since its very inception. In company with Dr. Ockenga and others, he has helped to enlist the evangelical churches of the southern and eastern states in this work.

He was born in Auburn, New York, on October 29, 1898. Most of his childhood years were spent in New Hampshire. Outstanding as an athlete during his high school career, Mr. Ferrin was offered free tuition at a leading Maine College to play football. His ambitions to become an athletic coach, however, were suddenly changed when a friend of his own age persuaded him to attend Moody Bible Institute. Upon graduation from Moody in 1919 he went on to Northwestern University and received his A. B. degree in 1921.

Under the influence of Paul Rader of Chicago, Mr. Ferrin accepted the pastorate of a church in Chicago until 1925 when he came to Dudley, Mass. as the superintendent of the school which is now Providence Bible Institute. Through his strong conviction of the importance of the radio ministry, the Providence Bible Institute has continually enlarged its radio ministry to the people of New England during the past sixteen years. Moreoer, the school itself has grown from its small beginnings to a large well established institution.

Mr. Ferrin is a Gideon, Vice-President of the Eavngelical Teacher Training Association, and an active board member of several missionary organizations, as well as a widely known and warmly loved Bible teacher and evangelist. He is on the Board of Administration of the National Association of Evangelicals.

TOO MANY 'SPECIAL' SUNDAYS, SAYS BRITISH CHURCHMEN

LONDON—(RNS) — Uneasiness at the increasing number of Sundays celebrated in Great Britain as special occasions is voiced in letters to the London Times from two prominent church leaders.

The Dean of Winchester, Dr. E. G. Selwyn, approves national days of prayer, but deprecates such occasions as Farm Sunday and Battle of Britain Sunday. He writes:

"We are in some danger of losing our sense of proportion and of falling into confusion. The changing needs, events, and hopes which make up the nation's war experience are never absent from the Church's services and figure each Sunday, and, indeed, each day, in its prayers and thanksgivings, had a truly religious purpose," he writes, adding, however:

"People will respond to a great occasion, but it is a dangerous to push them too far along the path of church attendance, especially where it is a case of strengthening a secular organization or extracting money for a benevolent fund, which the state should shoulder."

A number of parish priests have welcomed the special Sundays, but the protests by Deans Selwyn and Jones are said to be in line with the views of such organizations as the National Sunday School Union, which fears that parades and ceremonies associated with special days tend to interfere with normal Sunday school work.

Fort Wayne Holds NAE Rally

FORT WAYNE, Ind.—Dr. J. Elwin Wright and Mr. Ken-

Faith

(Continued from Page 5)

What a singular word: "As many as are led by the Spirit of God!" In Latin the word "led" is "movere," from which we derive our well-known word "motor." Hence, we can say, "the Spirit of God—a motor." Developing this idea a little further, we might compare the life of a son of God to a flight into the stratosphere. We have grown so accustomed to the sight of a plane winging its way through the untracked blue, that we have lost some of the wonder of this modern miracle. Yet, if we pause to think, it is a marvel that should still fill us with awe. The law of gravity! The law of the magnetic attraction of the earth! What has become of these principles of physics we learned long ago in our school days? The powerful piece of machinery detaches itself from the earth and rises into the air and stays there, that is, as long as the motor runs and as long as it works! If the motor fails to function, the laws of physics, temporarily held in abeyance, assert themselves once more. The law of gravity exercises its power and causes the plane to come hurtling to the ground, burying the pilot beneath the ruins.

So it is in the spiritual realm. The moment we are called by the Spirit, the divine motor begins to function in us. When the motor in a plane is started, the plane begins to quiver as though it would soar upward. In like manner, when God's Spirit comes over a human being, his inner rest is at an end. Then he begins to question as to the meaning of life; to be troubled by the thought of God and eternity. He becomes aware of his sin and of his lost condition. He longs to be free—free from himself and from all the fetters that bind him. He cannot achieve this freedom by himself, so he yields to the Spirit that called him.

In the epistle to the Philippians, the apostle confesses: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

"Apprehended of Jesus Christ"—that is being chosen. "But I follow after"—that is the questioning, the desire, the striving in a man in whom the motor, that is, the Spirit of God

the splendor man has brought into being, sinks to nothingness; before us, the infinitude of God stretches out endlessly. We experience eternity in the midst of time. Someone has called man "a wanderer between two worlds." How fitting a description of airmen who travel thru the blue, others like eagles flying towards the sun! We begin to realize what Paul meant in Philippians 3:20, when he said, "Our citizenship is in Heaven," and we hear again the challenge to "come up higher from the lowlands and the mire."

Luther's statement did not end with the idea of sanctification. Not only was he sanctified by the Spirit, as he confesses, but he was also kept. A plane remains in the air just as long as the motor is running. If the motor fails to function, the plane crashes.

"Keep your eyes upon Jesus,
Look full in His Wonderful
face."

If we depend on ourselves and place our confidence in the flesh, we too will meet with disaster. He who began a good work in us—He, and not we, will perfect it.

Near one of the largest European airdromes stands a church upon whose tall spire gleams a golden cross that is illuminated at night. The cross was placed there at the request of the directors of the airdrome for the purpose of guiding planes that were returning at night, lest they should crash into towers and skyscrapers and in so doing, come to grief just before the goal. A "figure of the true," is it not? The cross of Calvary, shining through the blackness of the night, shows the redeemed, whose flight of faith is almost ended, the way Home into eternal glory. Blessed, thrice blessed are we, if God's motor has been started in us, if God's Holy Spirit has chosen us, illuminated us, sanctified us, and is keeping us! Then we too shall attain at last to that inheritance "incorruptible, and undefiled, and that fadeth not away, reserved in Heaven" for us.

CHANGING RUSSIA

constitutes an ever-increasing challenge to the Christian Church. The rapid changes among the Slavic races from the Baltic to the Balkans serve to emphasie the clamant call to present and post-war ministry. For this we need funds for distribution of the WORD OF GOD among the Russians; for the support of RUSSIAN EAVNGELISTS now on the Field from Harbin through Asia and Europe, North and South America and Australia; to build a RESERVE FUND to support a force of Russian Evangelists now in training for post-war advance.

MAJOR FAITHS SHOULD BE REPRESENTED IN POST WAR ORGANIZATI

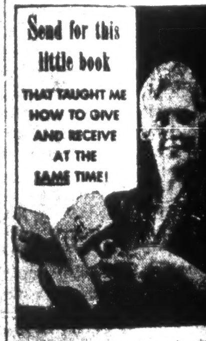
TORONTO, Ont.—(RNS) In a radio address here, the R Rev. Msgr. Fulton J. Sheen, the Catholic University of America, proposed that representatives of the major fai should be included in "whateve international organization com into being" after the war.

The noted radio orator suggested that the Archbishop of Canterbury, Pastor Marti Niemoeller of Germany, a missionary from Japan, a Poli Orthodox rabbi, and a Roma Catholic representative be chose to represent the "moral law" in drawing up the peace.

The new world organization Msgr. Sheen declared, shoul have membership conditioned acceptance of certain bas moral principles of justice.

"The subscription rate of the last League," he said, "was to low, and anyone could walk or walk out."

A doctor was once asked by a patient who had met with serious accident, "Doctor, h long shall I have to be here?" The answer, "Only a day at time," taught the patient precious lesson. It was same lesson God had recor for His people of all ages, before: The day's portion in day. Faithful for one sh day, long years take care themselves.—Andrew Murr



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Every Christian should learn all Mail for the booklet "A Gift That

[illegible] prayer and hymn. The [illegible] via the printed page is [illegible] organized. 70 attractive, two compartment boxes are strategically located throughout all buildings of the company and [illegible] inspiring literature. [illegible] all these and many other activities such as the visitation of all hospitalized employees and a personal call on all new employees is the ARMA Chaplain —Rev. Charles J. Anderson, Radio Evangelist and Personal Counsellor, who is an ordained minister of the Christian and Missionary Alliance and has been associated with the ARMA CORPORATION for some time.

The remarkable thing about all this is that it all originated from the gathering together of a few of God's people for prayer and Scripture reading in the company basement during their lunch hour; a living testimony of the faithfulness of God when we trust in Him.

Charles J. Anderson
Chaplain, ARMA Corporation.

Church's war victims and service program.

The small weekly gifts, ranging from five cents to two dollars, have totaled more than $850,000 in the first year of the Plan's existence. [illegible] Committee on War Victims and Service. Approximately 1000 churches are cooperating with from 10 to 43 percent of the membership making planned war relief sacrifices.

Other activities of the Committee on War Victims and Service include the collection of used garments for shipment to Greece, the distribution of milk to Russian children, and the supplying of funds to numerous denominational and interdenominational relief agencies.

Heroism is the lost chord—the missing note of present day Christianity! A soldier without heroism is a chocolate soldier; Every true Christian is a soldier—of Christ. Braver than the bravest — scorning hardship, disease, danger and death.—C. T. Studd.

[illegible] p. m. with about 150 attending. At this banquet Mr. Kenneth Keyes convinced the attentive audience of the desperate need of such an organization as the NAE and its great possibilities. [illegible] meeting we had Charles G. Finney speak to us in the person and voice of Dr. Richard Ellsworth Day. So those who have never seen nor heard Charles Finney himself enjoyed him greatly this night. All were deeply convicted that God needed only simple devoted men to bring about another great revival.

DELAWARE GETS FIRST SCHOOL BIBLE COURSE

WILMINGTON, Dela. —(RNS)—Said to be the first of its kind in the Delaware schools, a Bible course, dealing with the cultural backgrounds and factual continuity of the Scriptures, has been made available to pupils of the John Besset Moore School at Smyrna. The course will carry a full credit toward graduation.

E. G. Selwyn, approves national days of prayer, but deprecates such occasions as Easter Sunday and Battle of Britain Sunday. He writes:

"We are in some danger of losing our sense of proportion and of falling into confusion. The changing needs, events, and hopes which make up the nation's war experience are never absent from the Church's services and figure each Sunday, and, indeed, each day, in its prayers and thanksgivings.

"The Church's primary duty, moreover, is to bear witness to an unseen and spiritual order, which offers to men, in the Christian view, the deepest of all sources of strength, and this is brought out in various ways in the calendar."

The Dean of Chichester, Dr. A. S. Duncan Jones, supporting Dr. Selwyn's protest, warns that there is a danger in pushing the people too far "along the path of church attendance."

"The response to the days of prayer has been widespread and spontaneous just because they [illegible]

Selwyn and Jones are said to be in line with the views of such organizations as the National Sunday School Union, which fears that parades and ceremonies associated with special days tend to interfere with normal Sunday school work.

Fort Wayne Holds NAE Rally

FORT WAYNE, Ind.—Dr. J. Elwin Wright and Mr. Kenneth S. Keyes presented the National Association of Evangelicals to ministers and laymen of Allen County, Indiana, in gatherings held on Saturday evening, September 25, and Sunday afternoon, September 26. The Saturday evening service was preliminary and was held in connection with a luncheon at the Y. M. C. A. in Fort Wayne. The Sunday gathering was a mass meeting held in the auditorium of the Fort Wayne Bible Institute.

The N. A. E. was given a cordial hearing by the Allen County group. Applications for membership were received and a temporary organization set up with Rev. J. A. Ringenberg as chairman. Steps are to be taken for further regional promotion of the N. A. E. in Allen County in view of effecting the permanent organization.

FRENCH PASTORS HIDE TO ESCAPE PRISON

GENEVA (By Wireless)—(RNS)—Because they helped Jews, several French pastors are in hiding to escape imprisonment and one well-known Roman Catholic priest has already received a ten years' sentence by the Nazis.

Deportations in France continue and it has been estimated that a hundred thousand foreign and French Jews have been sent out of the country. Others are working in the Polish mines where they are allowed to see the light only once a fortnight.

FRENCH CALVINIST LEADER DIES

STOCKHOLM (By Wireless)—(RNS)—The death is reported in Paris of Professor Auguste LeCerf, eminent theologian and pioneer of the Calvinist revival movement in France.

Dr. LeCerf was one of the main promoters of the series of international Calvinist congresses held in France before the war and was the author of important works dealing with Church doctrine.

In his epistle to the Philippians, the apostle confesses: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

"Apprehended of Jesus Christ"—that is being chosen. "But I follow after"—that is the questioning, the desire, the striving in a man in whom the motor, that is, the Spirit of God has begun to work.

"Christians are never completely finished persons, but always in the process of being made," Luther said. The One who called us by His Spirit is also the One who sanctifies us. Sanctification! The Hebrew expression translated by "holy" or "sanctify" really means "set apart for God." We can see more clearly from this what the Scripture means by "sanctified by His Spirit." God loosens in us the bonds of sin and frees us so that we may be bound to Him.

Sanctification—a maturing and growing from freedom to freedom, from the confined to the spacious, from the depths to the heights! Earth, with all

WHO'S WHO IN THE NAE . . .

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